

TO THE RIGHT HONORA-

ble the Earle of *Pembroke*, Lorde President of *VVales*, &c. The rest of the gouernours there, and to all the gentlemen, Ministers and people my my brethren, the inhabitants of *Wales*: in this life, the true knowledge of a sauing God, the true feeling of sin, the full assurance of their saluation in Iesus Christ, wrought by the woord Preached, with outward prosperitie, if the Lorde thinke it good so them, and in the life to come, euerlasting blessednesse in the kingdome of heauen, I wish from my soule.



Ow many and dangerous (right Honourable, and beloued in the Lord) are the waies, whereby Sathan in this perilous & prophane age wherein we liue, carrieth hedlong into hell

the most part, euen of thole amongst whome, publicke Idolatrie, and the false worshipp of the true, or false God, hath beene abollished; it cannot bee hidden or obscure vnto any, that vouchsaueth but with a carelesse eie to consider, the desolate barrennes of GOD his Church, euen there where it might haue bene most fruitfull. And of all the delusions whereby the Lord in his iust iudgement, hath giuen him power, to be forcible in the hearts of men, none hath bene found more powerful and auailable then the perswasion, that the eternall God requireth no more at the handes of reasonable men, (the creatures) framed according to his own Image. Then to exempt theselues out of the number, of the out ragious and shameles Idolaters, or at the most, to haue some outward forme of his worship, whereby they might bee discerned from heathen and prophane Atheists; and so hope eternallie to bee saued, though they should neuer come where the ordinary meanes of saluation (the word

at The. 2. 11

b Collof. 3.

10.

Gen. 1. 26 &

5. 1. 1. Cor.

117.

1. Cor. 1. 21.

Rom. 10. 14.

James. 1. 21.

Ephes. 1. 13.

word preached) doth grow. Now, I would to God that among the rest of the nations vnder heauen, this latter perswasion had not taken fearefull hold vpon you my brethren the people of VVales. For how haue you liued now full 29. yeares, in al which time vnder her Maiesties prosperous raigne, you haue not embrued your hands with professed Idolatry? haue you not for the most part, in respect of the publicke seruice of God, contented your selues with lesse then publicke reading? and in the meane time, do you not thinke that the Lorde, in regard of the knowled ge of his wil, & the outward practise thereof, the obseruations of his Sabboths, the right vse of hys Sacraments, the full assurance of your owne saluation; requireth no more at your hands? And which is most wofull, though you now liue in this palpable and grosse darkenes: yet verie few or none among you, consider this your case, to be the verie condition of those, who shall neuer see Iesus Christ in his kingdome to their comforte, but the meere estate, of such as shall receiue their inheritance in hell fier, with the deuill and his Aungels, euen most intollerable and bitter tormentes for euer and euer. From which reprobate and accursed estate of wofull damnation, neither man nor angel can shew, how the whole country of VVales, or anye part thereof may bee delmered; vnlesse it shall please God to worke in the heartes of all men there liuing, according vnto their seuerall callings, and especiallie in yours, (right Honorable) and the rest in publicke authoritie, or supplying the place of ecclesiasticall gouernours, a conscience, to haue the worde of reconciliation, planted among you and your people. VVhich if you the magistrates, & gentlemen, shall neglect to bring to passe, you the
Bishops

Bishops and Ministers not regarde to perforce, you priuate men, as a thing not belonging vnto you, shall contemne: then be you assured, whatsoeuer you persuade your selues to the contrary, that on the fearful & dismal day of iudgement, both the one and the other of you shall be iudged vnto euerslasting woe and destruction, for the offence which containeth in it these two sinnes. First the wilfull contempt of that holie ordinance, by which alone the Lorde hath appointed to conuey saluation vnto men, the refusall of eternal blessednes, and consequentlie, the desperate renouncing of Iesus Christ, and his precious meritts. Secondly, the odious reiecting of those markes, whereby in the sight of Gods children and the world, you might be knowne to bee of the number of the Lords chosen, not one wherof (beside your great contempt, contempt I say, for you may haue the word preached, if you would earnestlie seeke the same for ought you knowe) you leaue vndone, if you refuse to vndergoe any paines, troubles, or charges, to haue the blessed Gospell of the almightie God proclaimed among you.

And first in regard of God his ordinance, knowe this, and know it to practise, that if you hence forward, as hitherto you haue doone, presume to liue wychout the preaching of the worde, you do by wilfull and wicked rebellion transgresse that decree, whereby the Lorde of his infinite and vspeakable wisdom hath ordained, to bring menne vnto his kingdome. The contrarie whereof, if any dare affirme, then the holy ghost demaundeth what the Lorde Iesus the glorious wisdom of God the Father meant, when (1) he^a ordained pastors and teachers to continue in his church, for the gathering together

¹
^a Epheſ. 4. 11.
 1. 12. 13.

2 together of the saints, the worke of the ministerie, the edification of the body of Christ, euen (2) vntill wee all meete together, in the vnitie of faith, and knowledge of the Sonne of God, vnto a perfit man, vnto the measure of the age of the fulnes of Christ. Woulde any of you blotte himselfe out of the catalogue of those that are saints? Woulde anie of you dismember himselfe from our head Christ Iesus? I hope not: then, as sure as God liueth, you can not be priuiledged from continuing vnder those, whom the Lorde hath appointed for that worke, vntil such time as you be growen vnto that mesure of faith & knowledge, wherevnto nothing may be added. (3)

3 Can you be made saints? Can you bee made members of Christ? (which you must needes be) ^{or else} you can haue no inheritance among (4) them that are sanctified, but bee excluded out of the citie of God, amongst dogges, theeues, murderers, and inchanters, if you be not wrought vpon by their hands, whom the Lord hath sanctified to that office? I am bolde therefore in the cause of Gods honour, and

1. 1. Cor. 11.

1. 1. Cor. 10.

2. Ephes. 1. 1.

& 4. 7.

1. Cor. 5. 16.

Act. 20. 23.

Rom. 2. 15.

4

of your own saluation to intreat you, as you meane to haue anie fellowship and communion in heauen with the blessed saints and angels, as you intend to haue anie part in that kingdome, which the Lorde Iesus hath purchased with his owne blood, as you woulde haue any interest in him, and his sacred passions, that while you haue time, you labour with might and maine, to provide your selues of the meanes whereby you may bee translated out of the kingdome of darknes, wherein you now liue, vnto the blessed possessiō of sweet Sion, the citie of the liuing God. In which cause, if your endeouours wil be colde and backward, I pronounce vnto you, that you shal as surelie perish, and bee damned, as the Turkes,

Heathens

Heathens, or any other Idolaters, who cannot abide
 the name of Iesus Christ. Be afraide therefore, as
 the apostle ^aadmonisheth you, least by forsaking the ^a Heb. 4. 1.
 oportunitie of being saued, which at this day is of-
 fered vnto you, you be depriued of your saluation.
 How shal you be able to beare it, when in the day of
 vengeance, you shall see your selues arraigned of
 high treason before Gods tribunall seate, for reiec-
 ting the pardon he offreth in Christ Iesus vnto you?
 Would you but vouchsafe to seeke the same in the
 worde preached? In the worde preached, I saye, for
 if you will imbrace Christ, and haue pardon of your
 sinnes by his passions, you must haue that brought
 to passe by preaching. Christ, I graunt, may be o-
 therwise taught, but as the apostle saith, ^bnot as the ^b Eph. 4. 21
 truth is in Iesus, and therefore wythout comferte,
 and wythout saluation. The small reckoning, my
 brethren, that hitherto you haue made of Christ
 truely taught vnto you, testifieth vnto your faces,
 that you haue not knowen the Lord, ^cthat you are ^c Iere. 4. 22.
 foolish children, wise you may be to doe euill, but
 to do well you haue no knowledge, as saith the pro-
 phet. Yea, it testifieth, that you declare your sinnes,
 as Sodome, and hide them not, and out of al doubt ^dEsa. 3. 9.
 it will bring woe vnto your soules, vnlesse you haue
 preaching, for you haue rewarded euill vnto your
 selues. For Christ his sake, then for your owne fel-
 icities sake, acknowledge in the practise of your
 liues, that the Lorde hath tied (5) the foode of vn-
 derstanding and knowledge vnto the mouthes of ^e Ier. 3. 17.
 those pastors, ^fwho at the (6) least in regard of gifts, ⁶
 are according vnto his owne heart. The Apostle ⁷
 proclaimeth (7) vnto the Colossians, ^fthat as it was ^f Collos. 2. 23.
 the good will, pleasure, and decree of the eternal, to
 reconcile all men vnto himselfe by Iesus Christ: so

he neuer purposed to make this reconciliation known vnto any, but by the word preached: he telleth
 a ver. 23. 28. (8) vs in many places, that saluation is a mystery, &
 8
 b Rom. 16. so of necessitie must haue some wider opening, than
 25.
 1. Tim. 3. 16. the withered hands of bare readers can reach vnto.
 1. Cor. 2. 7. (9) Blessed Peter sheweth in plaine wordes, that our
 9
 c 1. Pet. 1. 21 worde preached. Those great and (10) hidden se-
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 d 1. Pet. 1. 10 cretes, which the very Prophets themselues could
 not attaine vnto wythout greate inquirie, can be
 made known vnto you, belike contrarie vnto the
 e vol. 12. expresse word of the holie ghost, by those who can
 11
 f N. he. 1. not preach the Gospell. In what (11) a desperate
 case then is my deare country, the place of the se-
 pulchres of my fathers, who hopeth for saluation,
 and hath no meanes to be brought into the know-
 g 1. Tim. 2. 4 ledge of the truth, by the publike ministerie? And
 what a publike ministerie, or miserie rather is that,
 in whose handes saluation is not, because the know-
 ledge of the truth, is not in their handes? Ieroboam,
 12
 h 1. Chro. 13 (12) would thou haddest againe thy vnlearned
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 i 2. Cro. 15. 3 priests: For it is out of controuersie, that they are
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 k 1. Tim. 4. 13 fit to be the ministers onelie of them that would
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ding of that which cannot be vnderstoode, without
 an expounder. ^a And here I would (16) know of you, ^a Acs. 8. 30. 31.
 which so long haue contented your selues with bare
 16
 reading, whether for the space of nine and twenty
 years complet, you haue felt, either in your selues,
 or perceiued in others, the woorde to haue bene
 so powerfull as it is said to be, ^b if you haue not, bee ^b Heb. 4. 12.
 you assured, that it is not the worde whereof the a-
 postle speaketh in that place, which worketh those
 effectes in some of the hearers, either vnto death,
 or vnto life. For the word of God is liuelie, as hee
 there setteth downe, and mightie in operation: and
 sharper then anie two edged sword, and entereth
 through, euen to the deuiding asunder of the soul,
 and the spirit, and of the ioynts, and the marrow,
 and is a discerner of the thoughts, and the intents
 of the heart. Besides, that wofull experience shew-
 eth, that the spirite of God, meaneth not the word
 read in this place, the second verse of the chapter,
 euidentlie conuinceth, that it must needes bee the
 woorde preached, vnto whome these imperiall ti-
 tles (as I may say) are ascribed. But saye the holie
 ghost what it will say: the people of Wales, had ra-
 ther be lims of the deuil, to bee euerlastingle de-
 stroyed, then labour to haue the woorde, that by
 meanes thereof, they might be made the members
 of Christ, and so eternallie saued. Though (17) the
 17
 ordinance of God be to demide the worde aright,
 vnto the seuerall vse of the hearers, though (18) ^c 2 Tim. 2. 15.
 saluation be a thing that must be learned, euen of
 18
 them who can read. ^d our reading Baaltes, scant ^d Colos. 1. 7.
 able to reade, (19) though the declaration of the
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 same, bee such a thing as euerie christian who can
 read well and distinctlie, is not able to perforce, ^e 2 Tim. 3. 12.
 ephes. 4. 7. 12.
 (20) and such a thing as proceedeth not from any
 20

a Rom. 12. 3. 77. gift of nature in vs, ^a reading a naturall gift, (21)
 ephe. 3. 8. 1. cor. though it be a labour to be ouer anie people in the
 3. 21. 3. 10, he. 6. 4. Lord, ^b a labour, (22) so woonderfull, as the Apo-
 21 stle in the admiration thereof, crieth out, who is fit
 b 1. Cor. 3. 9. the for these things? ^c Reading a worke of small labour
 5. 12. tim. 5. 17. and lesse wonder: yet you my deare countri-men,
 22 wil rather aduenture the bloud of your selues, (cru-
 c 2. Cor. 2. 16. ell and frozen securitie) than giue care vnto that
 great saluation, whiche firste was preached by the
 d Heb. 2. 3. Lord him selfe, ^d and can be made ordinarily know-
 ephe. 2. 17. en vnto no nation vnder heauen, but by (23) pre-
 23 ching. How can the way of saluation (24) be made
 e Rom. 10. 14. known vnto you by those that are not able to com-
 24 pare spiritual things with spirituall? ^f O Lord, hast
 f 1. Cor. 2. 13. thou euergiuen them (25) anie allowance to bee
 25 thy Ministers, whose lippes neuer preferred know-
 g Mal. 2. 7. ledge, ^g and dare wee gaine-say thee to thy face in
 26 admitting them, furious madnes (26) to thinke
 that our readers according to the Cannon of the
 word, haue the message of saluation in their hands,
 whereas they haue no more fitnes to declare the
 same, in regard of sufficiencie, than a verie Painim,
 Turke, or Iewe, which denieth and desieth Christ
 Iesus, may well inough haue, if hee can read Eng-
 lish or welch? A thing to bee astonied at, euen a-
 mong the worshippers of heathen gods, that the
 religion of christians, and the woorthip of the God
 that made heauen & earth, should not haue in it so
 27 much as one milterie, (27) whose secrecie, euen in
 regarde of knowledge, might disable one that ne-
 uer heard of true religion, to be a publike Minister
 thereof. O earth couer this our sinne: O heauen
 conceale it, least in the wrath and anger of God,
 hell requite it. What wordes shall I vse to make this
 sincke deeplie into your Honours heart; and into
 the

the hearts of others whome it concerneth, namely, that the great God, the mightie and fearefull Lord, hath a great and a blouddie reckoning wyth England and Wales, and the gouernours of them, (28) because the of-fcoursing of all contempt, and derision, are permitted to represent his place, and person among vs. As sure as the Lord liueth, thys sinne shall neuer bee unpunished, vnlesse betimes you repent, & betimes redres this sacrilege, by placing those ouer vs, who may truly say of themselves; Nowe then are wee ambassadours for Christe, as though God did beseech you through vs, wee pray you in Christ his stead, that you be reconciled vnto God. ^a He ought not (29) to be a minister, that ^a 2. Cor. 5. 20. hath not this comission, yea and dooth not faithfully execute the same, whatsoeuer vngodly men babble to the contrarye. The reason whiche out of their darke and diuclish vnderstanding, they haue framed for the confirmation of their error, which is, that the Apostles indeede were commaunded to preach the gospel, but our ministers are to do no more then read, that which they preached shall be vouchsafed, a large confutation when my former reasons, wherof I haue inserted aboue a score, to prooue that our readers bee no ministers, are answered. In the mean time, I vse these arguments against this leprous error. First (30) the basest publique readers ought to haue more in them then ^b b 1. ph. 4. 6. deut. 6. 7. psal. 78. 56. parentes, bothe vnder the lawe and the Gospel, who though simple, and vnlearned, yet hadde the burthen of teaching others, laid vpon them, not by reading, for it may be they could not do it, and a sauage Caniball that coulde reade, might well enough instruct others, in that which coulde bee made knowne by reading. And wil our curats reiect

28

29

30

b 1. ph. 4. 6. deut. 6. 7. psal. 78. 56.

31
a 2.Tim.4.3.

it? Secondly, (31) reading is not that wholesome doctrine, whereof the Apostle speaketh, 'which euery minister is bound to deliuer vnto the hearers: prooued bicause there was neuer any e professing religion in any age, who could not well abide the word red, so that there were nothing gathered out of the same, contrarie to their iudgements or affections, whereas the apostle saith, it should come to passe, that men would not abide the wholesome doctrine, spoken of in that place. I disdain to refell the obiection that the apostle should meane either the olde heretiques, who denied some part of the word, or the antichristian Papists, who torbad the word to be read vnto the people in a vulgar toong.

32

Thirdly, (32) all men in what age soeuer they liue, haue as much need of teaching, as they who liued in the apostles time, bicause all are borne citzens of the kingdome of darknes, & cannot be brought into the kingdome of Christ by any other instrument than the ^b worde preached. And the roote of

b Colos.1.13.23

33

(33) corruption euen in the regenerate, bringeth forth buds like it selfe, which must bee cut off by the worde preached. I doe not denie, nay, I know it is warranted, that the worde shoulde be read in the congregations of Gods children, ' but that hee should be taken as a publike minister that hath no other gift, that I detest, that I abhorre: because I knowe the Lorde accounteth it for no better than swines blood, the cutting off of a dogges head, the blessing of an idoll, or the killing of a man, in his sight^a. Lastly, the worde read, is the (34) same vnto all, whereas the foode of eternall life must bee made milke vnto the weake and tender, and strong meate vnto them which are capable thereof.

c Acts 13.15.17.
Nehem.8.2.

d Ifay 66.3.

34

But woe is mee, be the worde read as grosse as it may

may be, my country men (lamentable and wofull delusion) thinke it inough for them, to swallow that which containeth in it the food of the soule, though in their stomacks it should turne into starke iron. A few psalmes, (35) a few praiers, with one chapter of the newe Testament in Welch (for the olde neuer spake Welch in our daies, though, to my comfort, I vnderstande it is all readie to be printed) most pitifully euill read of the reader, and not vnderstoode of one among tenne of the hearers, is that meanes belike whereby the Lorde hath decreed to make cleare vnto all wen, in Wales, what the fellowship is of the mysterie, "which from the beginning of a Ephes. 3. 9. the world hath bin had in God. These be the onlie visions that our prophets haue tolde vs of, for the most part. Oh that the Prophet Ieremie, or some man indued with his spirit were now liuing, to raise vp that complaint of vs, and our countrie, which he tooke against Ierusalem, and the people of his daies? What thing shall I take to witnesse for thee? What b Iam. 2. 13, 14. shall I compare to thee, (36) O daughter Ierusalem? 36 What shall I liken to thee that I may comfort thee, O virgine, daughter Sion? For thy breach is greate like the sea: who can heale thee? Thy prophets haue looked out vaine and foolish things for thee, they haue not discovered thine iniquitie to turne awaie thy captiuitie, but haue loked out for thee burdensome prophecies, and causes of banishment? Doubtlesse I know not howe our state might better be deciphered. For the wordes of the Lorde are founde true in vs, if euer in anie people, the leaders of my people cause them to erre, and they that are led by them are deceiued, and questionlesse, it may be true lie saide of vs, c my people delight therein. c Ierem. 5. 31.

And forasmuch as men liuing without the worde
3 preached,

37

aIohn 15.6.

h Actes 4.12.

38

preached, thinke themselues in a tollerable estate before the Lorde, I woulde know (37) whether they may hope for eternall life, which professie not the true religion in that sorte alone, as the Lord would haue the same professed: the answeere will be, they cannot. Againe, I would knowe, whether there be anie more true religions, that is, waies to serue God aright, and so to come by saluation, than one: it will be answered, no. And concerning saluation, it is manifest, that there neither is, nor hath bene, any more waies, since the beginning of the worlde, but Christ alone, as it is set downe in expresse wordes: "I am the waie, the truth, and the life, no man commeth to the father, but by me. Neither is there saluation in anie other, for among menne there is giuen no name vnder Heauen, whereby wee must be saued, but ouelie the name of^b Christ Iesus, as Peter testifieth. I demaund also whether this way, both for the substance and manner of Gods seruice, be not set downe in the worde of God alone, and not elsewhere to be founde? It will not be denied, I trowe; I am sure it cannot. For if either the substance, or maner of Gods seruice swarue from the Lordes will reuealed in his worde, who knoweth whether it be allowable in his sight or no? And therfore who wil aduenture to offer it vnto him? These things being thus set downe, I affirme, that this one onely true religion (38) was neuer publikelie professed, this one onelie way to saluation, neuer ordinarilie attained vnto since the beginning of the world vnto this day, but by the word preached. And it will neuer bee otherwise while the worlde standeth. Enquire now of the daies of heauen that are past, which were before you, since the day that Adam fell from his integritye, demand from the one end of the heauen

vnto

vnto the other, and all with one consent will answer, that from Adam vnto Noach, from Noach to Moses, from Moses vnto Iesus Christ, from his blessed appearing in the flesh, vnto this present houre, no face of a true church apparant, without preaching, no ordinarie saluation wythout preaching, and this decree shall neuer bee ^achaunged. I doe not denie, but that the Lorde may if hee will, saue those, who neuer heard, or shall heare Sermon in a'l their liues. But wretches as we are, what is that to vs? Wee haue no warrant to hope for anye such saluation. Nay, if anie will presume, that they may come into heauen, & not submit themselues vnto the voice of the Preacher, I dare tell them, were they the greatest potentates vnder Heauen, that they shall neuer be saued. I woulde to GOD then, my brethren, that as manie of you as liue this day, whereas there is no preaching, coulde consider in what an hopelesse condition you liue. I know you feelee not your own misery, if you did, you would not continue in it to gain a thousand worlds.

Although it woulde be the ioie of my soule, to see you in the way to heauen, where in now you are not: yet it wil not be the losse of a button vnto me, though you shoulde all of you go to hell: and therefore whatsoeuer I write, it is doone in good will towards you, of loue and compassion towards your miserie. Deceiue not your selues then, ye are not in the estate of saluation, hauing neuer enioyed the worde. O you are in hell, labour to come out, in the shadow of death, seeke for the sunne of righteousness to shine vpon you. I will pawne my soule, that you are heires of perdition, and shall surely go to hell, for aught any man knoweth, vnlesse you bee otherwise taught than hitherto you haue bene. Verely,

a Gen. 3. 15. iud.
14. gene. 4. 26. &
5. 22. hebr. 11. 5,
6. 2. pet. 2. 5. heb.
11, 12. 1. pet. 3. 19
20. ganes. 9. 27.
compared with
11. 10. & 14. 18.
hebr. 7. 1. 8. gala.
3. 8. 6. 9. rom. 4. 3.
hebrews. 11. the
whole chapter,
gene. 45. 6. & 12.
12. & 17. 9. & 18,
19. hebr. 12. 17.
gene. 48, 49, the
two whole cha.
& 50. 24, 25. exo.
3. 7. actes. 7. 10.
hebr. 11. 23. iob.
33. 23. 24. deute.
33. 9. 10. mala. 2.
5. 7. nehem. 8. 4.
8. hezra. 7. 2. 5.
hebr. 4. 2. psa. 95
7, 8. and 78. 5, 6.
actes. 15. 31. and 3
22. deute. 18. 15.
heb. 1. 1. 2. iud. 8.
5. 1. 1. cor. 1. 31.
ephe. 4. 11. rom.
10. 14.

rely, the diuell himselfe may as well hope to be sa-
 ued, as you can, who neuer saw the beautie of their
 feete that bring sa'uation, God will not be mocked
 at your hands. Are you not reasonable men? Haue
 you not soules to be saued? Woulde you not bee
 shrowded from euerlasting woe vnder the wings of
 Iesus Christ? Why then strue you not for the word
 preached? If the Lord shoulde summon you at this
 39 houre before his iudgement seate, haue you anie
 thing to shewe why hee may not proceede against
 you with the sentence of iustice (39) in pursuing you
 with his eternall curse, for the breach of his lawe?
 What will you answere for your selues, when in-
 deede you shall be arraigned before God and his
 angelles, for contemning the woorde preached. I
 speake now vnto the gentlemen & people of Wales,
 will you pleade, that the fault was not in you, be-
 cause you haue beene deceiued by those, whom the
 Lorde in his iust indgement hath raised vp to ob-
 scure the light of his gospel in this our age, I meane
 the racke-maisters and tormenters of Gods blessed
 worde, who laying the same vppon the racke, haue
 constrained it to confesse what it neuer meant, as
 either, that reading is preaching, which is senselesse,
 or that men may be saued without preaching which
 is diuellish? This will not serue the turne. Wil you
 protest, that you woulde gladly haue hadde prea-
 ching? It is not so. For you neuer as yet opened
 your mouthes for the same. And nowe being stir-
 red therevnto, it shall appeare what little reckon-
 ing you make thereof, by your carelesse enterprises
 that way. One thing more I will say, that for anie
 meanes you haue to be saued in the most congrega-
 tions in Wales, you shall be firebrands of hell. Let
 the magistrates in the meane time see how well the
 Lorde

Lorde is serued vnder their gouvernement . See you vnto this, my Lord, or els the curſſe of God wil light vpon you , for your careleſneſſe in this point. Hath the Lord called you to be lorde preſident of Wales vnder her Maieſtie, to the ende, you ſhoulde fit ſtill when you ſee your people runne vnto hell, and the Lord ſo notably diſhonoured vnder your gouernement ? The eſtate of Wales not being amended by your meanes , the poore people ſhall die in their ſins, and be damned, but their bloud will the Lord require at your hands. If you ſay, it lieth not in you to build vp our breaches, or that you are otherwiſe employed , and ſo can not intend this worke : that which a ſeellie olde woman replied vpon Philip king of Macedonie, ſhall be your anſweare . Shee cryed for iuſtice at the kings hande , and that her cauſe might be heard , the king answered , that hee was not at leiſure . No? quoth ſhe, then be not my king. So, my Lord, with reuerence be it ſpoken vnto your Honour, if it lie not in you to bring Wales vnto the knowledge of God, or if your leiſure will not ſerue thereto, then bee not the Lorde preſident thereof.

That it eſſentially belongeth vnto your calling, to ſee all within Wales taught by the worde preached, is prooued, by reaſon that you are gouernor ouer all . For you ought to acknowledge your ſelfe ruler ouer none, that doe not ſubiect themſelues at leaſt outwardly vnto true religion : becauſe that all whoſoeuer are vnder anye mannes iuriſdiction, ought to keepe ^a the Sabbath: ſo that if anie Turke, papift, or other pagan idolatour remaine in any our cities or townes, he ought to be compelled to conforme himſelfe to the outward ſeruice of the true God, or expelled . This is ſhewed by the praſtiſe of

a Exod. 20. 10
and 22. 28, 29
Numb. 9. 19.

1 Neh. 13. 15. 21.

40

Consider psalm.
2 & 101. 7. 8.

b Joh. 21. 15. 16.

^a Nehemias. Now it is a cleere case, that no people can keepe the Sabbath (40) hauing not among them the exercises required by the Lorde, to be practized on the Sabbath. And what exercises of the Sabbath can there bee there, where the worde preached is wanting. Gouvernors my Lorde, must gouerne vnder God. They haue no allowance to be rulers, wher the Lord is not serued, where he hath no acknowledgement of superioritie, there man hath no commissi- on from him to beare rule. Satan hath a kingdome my Lord, where Christ ruleth not. And dare you be Satans lieuetenant? doe you make no conscience to be regent, where the scepter of christs word beareth no sway? especially not labouring by all meanes pos- sible, that it may haue the authoritie. It hath pleased God to sende the word into your honours familie. If you would declare vnto the world (which thing you ought to be careful of) that the power of the worde hath touched your verye soule, with a conscience to serue your God, you can neuer doe this as long as you haue no care that the Lorde bee glorified in as many as he hath committed vnto your gouernment. You are here diligently to take heede then, least you deceiue your heart in perswading it of the Lords fa- uour towards you, if he hath not made it carefull to build vp the ruines of Ierusalem. Hereby also all the magistrates vnder the sunne may vnderstande, that howsoeuer they mainteine the truth of religion, yet they haue flatly denied the power of godlines, vnles they seriously endeuor to draw their subiects out of the snares of blindnes and ignorance. They are fur- ther to know, that the Lord requireth the very same thing at their handes, as a demonstration of their loue towards him, which he did of ^b Peter. Howbeit, in another maner. Saying, magistrates loue you me? Then

Then see that all the people committed to your charge be fed with knowledge. Magistrates loue you me ? then traine vp your people in my feare ; Magistrates loue you me ? then take heed that I be rightly honored of your people. The trueth of the things here set downe concerning the magistrates duetie, being as stable as the heauens themselues, it shalbe your H. part to answere the Lord no otherwile, then by the execution of those thinges which he hath so necessarily and fatallly layde vppon your shoulders. Wey them, good my Lord, and let not another yere of your Presidentshipp passe ouer your head, before Wales of a daughter of wrath, bee made an heire of mercie and fauor, which the Lord graunt.

I am now to come vnto our Byshops, and the rest that supplie the place of ministers in Wales, who in asmuch as they are the verye ground-worke of this our miserable confusion, must not thinke much to haue the words of the holy Prophets in times past, spoken against their predecessors, the wicked priests and Leuites, applied vnto them. But in this place being fallen into this^a iangling and prating age of the worlde, wherein faith and the power of religion, is thought by the most part, to consist onely in the detestation of Byshops, and withstanders of reformation; I confesse from my heart, that I haue bin hardly drawne to deale with this wicked generation. Nor because I would haue these cormorants vntouched, but lest I should seeme to feede the humors of busibodies,^b who increasing themselues still vnto more vngodlines, thinke nothing so well spoken or written, as that which is satyricall and bitingely done against L. Bysh. and the rest of that stamp. As I would not now write this frantike conceit in any, so far be it I shoulde allowe with my silence, the butchers and

^a 2. Tim. 3. 1. 2.

^b 1. Tim. 14. & 6.
20. 3. Tim. 16. 23

stranglers of the soules of my deare countrimen. Who if they be not driuen by this warning, to looke better to their charges, I will hereafter so decypher their corrupt dealing, that the very ayre it selfe shall be poysoned with the contagion of their filthinesse. They who are not guiltie, or not touched in the speache following.

Wales is said to be in a tollerable condition, for it hath had many preachers of a long time. The more shame then for them, that it hath had no more teaching. This I dare affirm and stand to; that if a view of all the registeries in Wales be taken, the name of that shire, that towne, or of that parillie, cannot bee found, where for the space of six yeres together with in these 29.yeeres, a godly & learned minister hath executed the dutie of a faithfull teacher, and approued his ministry in any meane sort. And what then should you tell me of Abbey lubbers, who will take no paines though they be able? If I vtter an vntruth, let me bee reprooued, and suffer as a slanderer, if a trueth, why shall I not be allowed? I know very wel, that to speake any thing at all in these dayes against the Clergie men, is to speake in Bethel with poore
 a Amos 7. 12. 13. ^a Amos, to prophesie in the kings court, and so to be busie in matters of state. Miserable daies; Into what times are we fallen? That theeues and murderers of soules, the very paternes and patrons of all couetousnes, proud, and more then popelike tyrants, the very defacers of Gods trueth, vnlearned dolts, blind guides, vnseasonable and vnfauory salt, drunkardes, adulterers, foxes and wolues, mire and puddle, to be brieft, the very swineſtie of all vncleannes, and the very ignomie and reproche of the sacred ministry, cannot be spoken against, but this will be straight-
 wayes made a matter against the state. And therefore
 al-

although all the miserie, all the ignoraunce, all the
prophanenesse in lyfe and conuersation, hath
beene for the most part by meanes of our Bishops,
and our other blinde guides, yet may not a man af-
firme so much with any safety, least he be said to be
a murinous and factious fellowe, and one that trou-
bleth the state.

For mine owne part, the prophet Malachi shall
deale with you, and let the reader consider whe-
ther his wordes ought not in a fearful sort to strike
and astonishe you. A sonne ^a (saith the Prophet) a Mal. 1.6.
honoureth his father, and a seruaunt his maister,
if then I bee a father, ^b where is mine honour, if a
maister, where is my feare, saith Iehouah of hostes
vnto you. O ye Bishops of VVales, that despise his
name? If you say, wherein haue we dispised him? it
will be answered, that you offer the blind, the lame,
and the maimed: vnto the holie ministry, and say
it is no euill, and so dispise the Lords name, bicause
you say the Lords ministry is not to be regarded.
For seeing you your selues knowe, and all VVales
knoweth, that you haue admiited vnto this sacred
function, rogues, and vacabounds, gadding about
the countrey, vnder the names of schollers, spend-
thrifits, and seruing men, that made the ministerie
their last refuge, ^c seeing you permit such to bee in
the ministerye, as are known adulterers, known
drunkardes, theecues, roisters, most abhominable
swearers, euen the men of whome Iob speaketh,
'who are more vile then the earth, doe you not c Iob. 30. 1. 8.
say that the Lords seruice is not to be regarded? if
you any longer either tollerate others, or continue
your selues to bee theecuishe non-residents, and so
sterue the soules of poore innocents, do you regard
the Lords honour, and the saluation of his people?

Is the law of truth found in your mouthes? Do ye conuert any from iniquitie? It should be so indeed. ^a For your lips should preferue knowledge, and the ignorant should seeke the law at your mouthes, for you ought to bee the messengers of Iehouah ^b of hosts. But may this testimony bee giuen of you? I feare me no: Nay rather bicause all the world seeeth that iudgement vppon you, which the prophet denounced against the prelates of his daies, namely, that you are vile and contemptible in the sight of the people, (for what is more contemptible among the best, and basest of our people, then to be a Priest, yea a priestly Lord-Bishop) I can iudge no otherwise of you, but that you haue not kept the waies of Iehouah, gone out of the way, caused many to fall by the law, and corrupted the couenant of Leuy. And will you still continue in these transgressions, God forbidde. Be awakened now at the length, considering wherevnto you are called. Vndergo that calling no longer which you are not able to discharge, I speake vnto you all, euen vnto you that will be accounted Lord-Bishops, though it bee to the Lordes ^d dishonour. Let the curse of damned soules cleaue no longer vnto you. For it perceth deeply. You are one day to giue a reckoning for your mercilesse dealing with pore soules. Let not the wicked Papists haue any more cause to vpbraide the ignorāce of our people, as they haue done in that pamphlet which they threwe abroad the last year, to seduce our simple people. The confutation wherof (if legendarie fables wherewith that skroul is fraught, the translation of some part of R. P. his resolution, of Didachus Stella, Dionysius Carthus, deserueth a confutation, I shall publish when the Lord shall giue oportunitie. If their brutish

^a Mala. 2. 7.

^b Mala. 2. 9.

^c Deut. 33. 10.
ma' 2. 3. 6.

^d Luke. 22. 35.
^e pet. 5. 3. mar.
10. 43. 43. ier.

5. 31.

with flanders will not moue you, let the wordes of
 Paule stirre you forward, whereby from heauen in
 most Patheticall and earnest sort he speaketh vnto
 euerie one of you seuerally, in the person of Timo-
 thie ^a (41) I adiure or charge thee therefore sayth ^a 2. Tim. 4. 2.
 he, before God, and before the Lord Iesus Christ, ⁴¹
 preach the woord, be instant in season and out of
 season, improue, rebuke, exhort, with all long suffer-
 ing and doctrine. Obey this charge, or doubtles,
 most irksom shalbe your dñation. Is it not a shame ^b Iere. 27. 1.
 that Ieremie may crye, ^b that our lande is defiled
 by such as you are, yea & in my house haue I found
 their wickednes, saith Iehouah? Are not we the in-
 habitants of Wales, as odious in the sight of our
 God as the inhabitants of Gomorrhah, seeing he
 seeth filthines in you our prophers, and euerie ^c Iere. 8. 14.
 of you from the greatest to the lowest, is giuen to
 couetousnesse, and dealeth falselye. ^d And what ^d Iere. 13. 14.
 with your loitring, idlenesse, insufficiencie, and euil
 life, ^e you strengthen the hands of the wicked, that ^e Iud. 11.
 none can returne from his wickednes. Woe be vnto
 you all, for you haue followed the waye of Caine,
 and are cast away by the deceit of Baalams wages.
 Woe bee vnto you that account it pleasure to liue
 deliciously for a season, vppon the price of soules,
 you shal receue the wages of vnrighteousnes, ^f we-
 ping and gnashing of teeth in the pit of hell. ^f What ^f 2. Pet. 2. 13.
 comfort is it for you to forsake the right way for a ^g 1. Pet. 2. 15.
 little worldly promotion, seeing the blacknes of e-
 uerlasting destruction is reserued for you? What
 maye hir Maiestie and the H. L. L. of hir counsell,
 thinke you to be, but the cursed shepheards that
 scatter their flockes, seeing you haue not turned
 your people from their euill waies. ^h Ieremy proo- ^h Ierem. 23. 12.
 ueth you to be such. Therefore woe be to the shep-
 heardes

a Ezech. 34. 23

b Ezech. 34. 10.

heards of Wales, saith Iehouah, which feede themselves, should not the shepheards feed their flocks, you eat the fat and cloath you with the wooll, but you feede not the flocke. The sentence pronounced by the Lord against you^b shalbe executed with out doubt in the time thereof, if you continue still in your vngodlye course. Take this from mee also, that vnlesse you forsake your idlenes, those personages and those chaires of pestilence wherein you sit, I mean your Bishops sees will spue you out. And the Lorde I hope will make them so abhominable, and reprochfull, that all men fearing God, will be afraid hereafter to enter into those sees of Dauids, Asaph, Bangor, and Landaff, by reason of the character of sure destruction, that hee will imprint on as manie as shall supplie your places. And I trust in the Lord Iesus, to see his church flourish in wales, when the memorie of Lord-Bishops are buried in hell whence they came. Beare witness hereof you adges to come. And giue you ouer your places, or doubtlesse, the plague and curse of God will eat you vpp, You are vsurpers, you tyrannize ouer the Lords people.

I haue other things to do then to be a contentious man, one with whome the whole world should be at debate, and I am guiltie vnto my selfe of sins, which giue me iust cause to look vpon the ground: I haue also a life, whereof there is no cause I thanke God I should bee weary, notwithstanding this I offer, to loose the life of my body before man, and the life of my soule before the Lord, if I do not prooue, that both you our non-residents, and you our Lord Bishops of VVales, in that you be non-residents and Lord-Bishops, cannot be warranted by gods word: yea, or vtterly condemned by the same, and that
all

all magistrates who tollerare such as you are, to be vnder their gouernment, are guiltie of a fearefull sinne before the Lord. And that the Pope of Rome hath as good warrant, yea the verie same warrant, for his papall dignitie (although I know three differences betweene you and him: first, hee is a professed Idolater, secondlie, claimeth authority ouer all pastors: thirdly, is subiect to no ciuill magistrat) that you haue for the maintenance of your papall hierarchy ouer al the Pastors in your dioces, which indeed is palpable Anarchie in Gods church. If I proue not these things, let me be burnt aliue, cal me to mine answer when you wil, & thus I leaue you.

As for you, our dumbe ministers, I know you for the most part to be feelie men, poore soules, that made the ministry, a meanes to liue in the world. What should I say vnto you, who maye say of your selues, as did the foolish Prophetes. Though wee weare a surplice, & black garments to deceiue,²(42) yet are we but plaine husbandmen, &c. Surelie the people maye aske counsell as well of their threshoulds, or desire their staffes to teach them knowledge, as come vnto you for anie instruction. You are no ministers as I haue, and againe wil proue, you do most villanously prophane the sacraments, and call for the wrath and vengeance of God to be powred vpon you. (43) Giue ouer your places, or surely, I do not see how it is possible you should be saued. Better were it to liue poorelye heere for a time, then to be damned for euer. It is reason your outward estate should bee considered. The Lorde will provide for you, your wiues, and chidren, if of conscience you leaue the ministry, and the magistrate is bound not to see you want. You liue nowe vppon stealth, sacriledge, and the spoile of soules

a Zach. 13. 5.

42

43

D

The

The Lord open your eies my brethren, the people of VVales, to see these your plagues, and to auoid them. It is vnpossible you should be saued as long as you content your selues with these men & their ministerie alone. And the Lord open your Honors eies to reforme these confusions.

What the estate of my countrie is, before the Lorde I haue hitherto shewed, nowe in the face of the world, how it standeth let vs consider. That the most congregations in VVales, haue wanted preaching these nine and twenty yeres, I take it graunted. Their case being thus, I tremble to cal to mind what censure the holie ghost giueth of all them, amongest whome the Gospell of saluation hath not bin preached. These two places of scripture (Ephes. 1.13. & 2.11.17.) conferred together, shew that they are without Christ, aliaunts frō the common welth of Israel, haue no hope, and are without God in the world (for these be the verie wordes of the apostle) who haue not heard of the word preached. VVere the Prophet Ionas then now liuing among vs, wold he not crie out? O you people of Wales, you are al reprobats and cast-aways, O you people of Wales, you are aliaunts from the communion of the true Church, O you people of Wales, you are not so much as enclued within the couenēt of promise, you are without al hope of heauenly blis, O ye people of Wales, whatsoeuer you pretend of the knowledge of the true God, you are in very deepe starke atheists & without god, as many of you as since the time you came out of the den of idolatrie and Poperie, were not made partakers of the power of God to saluation, which is the gospell. Of a truth, my brethren, there is no other true censure to bee giuen of you, (44) For it is impossible to make a true
face

face of a Church appear among that nation, which hath professed false religion (as you haue done vnder poperie) without the preaching of the woorde, which you haue not enioyed. In this place, I am sorie, I am sorie from my heart, that the miserable estate of my poore countrey attoordeth the aduersarie such a demonstration, to proue, that we want the outwarde face of a church in the most assemblies in Wales, as I know to be vnanswerable. The marks of a true church, out of our sauiour Christs owne wordes are gathered to be three, the woord preached, the right administration of the Sacramentes, and the outwarde forme of gouernement. Now if an Idolatrous dog of Rome should affirme, that the most congregations in Wales, since the time they were Romish sinagogues, haue bin marked with neither of these three former marks, and therefore must bee written in the blacke bill of insufficiencie, to be churches of God, hee were able to proue both the one and the other, and we with confusion of face should bee driuen with Hezekias seruants to answer this Rabshaketh not a word. For

^b alas, what might be our answer? Begotten again out of the wombe, of popery by the word preached, most of our assemblies haue not beene. As for Discipline, our Prophets are not ashamed publiklie to professe, that they will not bee reformed by it. If we would flie vnto the testimonies that wee might haue from the Sacraments, the Lord himselfe will denie it to be possible for them, to haue benerightlie vsed among vs. Which I wil proue by many reasons, that my countrey-men may be driuen to seek the remedie (if anye thing can driue them) of such a pitiull condition, as wherein they now are, (being without the woord, without the true vse of the

^a Mat. 28. 18. 19.

^b 2. King. 18. 36.
^c 1. Pet. 1. 21.

2 Esay. 53. 11.

Sacraments, without Christes holy gouernement) by the knowlege of that righteous one, who is said^a thereby to iustifie many. Let no man doe me the iniurie, to report that I denie anye members of Christ to be in Wales, I protest I haue no such meaning, and would die vpon the perswasion, that the lorde hath his chosen in my deare countrie, and I trust the number of them will be dailie increased. To come to the point, I affirme that the lords holy Sacraments, in the most churches within Wales, are subiect vnto most horrible profanation, as well on the behalfe of the reader, who administreth the, as the people who communicate. So that a reading minister (45) cannot deliuer the Lords holie scales vnto the people without great sacriledge, nor the people receue at the hands of such, without dreadfull sins. And that not onely because the outward elements is administred without the woorde, euen vnto a people who neuer hadde Christ Iesus laid open vnto them in all their liues: but also in as much as they are deliuered by these persons, vnto whom the Lord neuer warranted by his word the vnder-taking of that function. Now that the Lord allowes none of our bare readers to administer the Sacraments, I haue before shewed by the manifold reasons alleadged to prooue them no ministers, and againe, do manifest by these following. Desiring my godlie learned & reuerend brethren, who are contrarie minded, to examin my reasons by the word, & as they shalbe found, to thinke of the conclusion. I deale not in this argument of anie singularitie, but because I knowe, that vnlesse these emptye caskes be suncke vnder water, Christes kingdome is neuer likely to swimme.

That my reasons may be the better vnderstood.

we

we are to marke : first, that all men being alike vne-
 qually capable of the ministerie by nature, none are
 to vndergo this calling, saue onely they, whome the
 Lorde in his worde hath pronounced to be capable
 hereof. Againe, wee are to knowe, that wee ought
 to account none to be a minister, whome the Lorde
 accounteth not to bee suche : for, must Gods ordi-
 naunce, or mans pleasure take place in that choice?
 So that although all the Churches vnder Heauen,
 shoulde make him a minister, whom the Lord de-
 nieth to be capable of that function, it is nothing. I
 assume then, that no bare reader is capable of the
 ministerie before GOD. Confirmed, ^a because the
 Lord hath not qualified him with gifts fitte for that
 function, and therefore he neither is minister, nor
 ought to be acknowledged of Gods people as a mi-
 nister. Out of this conclusion I reason, whosoeter
 receyue the sacraments at their hands, whom they
 ought not to acknowledge ministers, they sinne.
 Dumb ministers, (I doo not tie my selfe vnto exact
 formes in my syllogismes) ought not to be acknow-
 ledged ministers, therefore it is a sinne to commu-
 nicate with them, which no man shoulde committe
 to saue his soule, much lesse to receiue the seales
 of saluation. Yea, but we must acknowledge them
 ministers for their outward callings sake. This obie-
 ction is nothing else but a deniall of the conclusion.
 Notwithstāding thus ouerthrow it: they of (2) whose
 ministerie there is a nullitie before God, although
 they haue an outward calling, ought not to be ac-
 counted ministers, and therefore not to be commu-
 nicated with. For, may we allow of that wherof the
 Lord disliketh? Where is our warrant? The Church
 can not make good a meaner thing than this, as for
 example: The Church maketh an incestuous con-
 tract,

a 1.Tim.3.2
 1.Cor.4.7.
 Eph.3.7.
 Hebr.5.1.4.
 1.Pet.4.10.
 Ierem.14.14.
 and 29.9.

tract, the parties are married, I demaund whether the marriage be allowable, or they incestuous persons still? All men, I knowe will crie for a diuorcement. Now there is as vngodly a match made betweene a reader and an holie congregation, must it stand because the church alloweth of it? Or may the congregation vse him in the sacraments or other dueties essential vnto a minister? Our vpon it, no: for the contract was incestuous, and therefore not effectuell. The assumptiō is, that of an insufficient mans ministerie there is a nullitie before God, though he haue an inwarde calling, because it was neuer any thing as yet in his sight.

21. Tim. 3. 1.

To this purpose, we are to call to minde, that in a minister there is required, first an outward calling contained in the sufficiencie of gifts, * and the willingness to practise them: secondly, an outwarde which the church according vnto the ordinaunce of God is to giue onelie where the Lorde will haue it bestowed, and not else-where. This outward calling being once giuen, can be taken away by none but by the Lord, who gaue it. For the calling is not from man, but from the Lord by the hands of man, as by an instrument. Where also wee learne twoo things: first, that he is not a minister according vnto Gods ordinance, which wanteth either of these callings. Now (3) I aske the question, whether the sacrament may be receiued at his hands, who wanteth, but that which man can giue vnto him, to wit, his outward calling? In no wise. And may we then receiue at his hands, who is destitute of the inward graces, which neither man nor aungell can giue? Vnreasonable: secondlie, wee learne that of those menne who haue an outwarde callinge, there bee two sortes, whose ministrye is annihilated before God,

God, though all the world should go about to make it good. The first is of those, who hauing an inward and an outward calling, are notwithstanding repelled from this function. And they are either such, as from whom the Lord in his secret prouidence hath taken away their fittestnesse to teach,^a or those, who by some notorious sinne, haue frustrated their calling, whome the church vppon their repentaunce ought to receiue as brethren, but neuer as ministers. The second sort of those whose outward calling, is no better than abominable incense in the lords nostrils, is of them, who neuer had anie abilitie for the ministerie, as infants, dumbe men by nature, dumbe men in regarde of their insufficiencie to vtter the Lordes message. The outward calling of these, yea, by all the presbyteries in the worlde, is but a seale prest vppon water, which will receiue no impression. Howe much lesse authenticall is a corrupt calling to be accounted? The reason for the defence of the outward calling of idoll-ministers, which is drawn from the example of the prophets,^b who did not dissuade the people of their time from the dumb dogs, against whom they crie out, is so feelie, that it deserueth no answer. For wee reade, ^c that the people liuing in Isaiah his owne time, either vnder Hiuazja, Iotham, or Ahas, who was the greatest aduersarie that euer the dumb Leuites had, neither burnt incense nor offered burnt offerings vnto the God of Israel, misse not to reade the place^d. Where didde Isaiah reprocue this? No where that wee can reade. Now what an horrible thing were it for a prince to expell the publike seruice of God out of his dominion, or neglect the same, and defend this practise as approoued by the word, because the Prophets did not reprocue the like sinne committed in their

^a 2.Tim.2.2.

1.Tim.4.2.

Ezech.4.4.10 13

^b Isav.66.10,12.

Zach.11.17.

^c 2.Chro.29.6,7

Isay.1.1.

^d 2.Chro.29.6,7

their dayes, and yet this reason woulde haue some more stufte in it, than the other for the dumbe ministerie? I coulde be well as large in shewing the insufficiencie of the reason, as I haue beene already in the whole treatise. But I make some conscience of being tedious, and therefore I content my selfe with this I haue spoken, being ready many wayes to make the weakenesse of it appeare when it shall be requisite, I go forward.

- 4 They (4) of whom the Lorde saith, ^a I haue not sent these, although they runne, I haue giuen them no commission to deliuer a Sacrament, although they are permitted to profane the outward element, are no ministers, and it is a sinne to communicate with them. They are no ministers, because the Lord sent them not. Do not mistake me, ^b for a wicked hypocrite is sometimes sent of the Lord. It is a sinne to receiue at their hands, because we can not ground our assurance vpon the Lords promise, that we may haue a Sacrament by their ministerie. For the Lorde hauing giuen them no allowanceto deliuer the same, haue we anie promise to receiue it of them? So that the Lorde may say vnto vs; receiue and you will, of vnpreaching ministers, for aught you knowe, it is no sacrament. Another reason, (5) whatsoeuer is not of faith is sinne, but to communicate with vn sufficient men, is not of faith, because we haue no promise that they can deliuer vs the Sacraments, and therefore to communicate with such, is a sinne. Again we (6) haue no warrant to receiue an ^c extraordinary sacramēt, but that which is administred, by ignorant ministers, is an extraordinarie sacrament, if it be any. (Because, according vnto the ordinance of God, a preacher is onelie to deliuer the same) therefore we haue no warrant to
receiue

^a Jerem. 23. 21.

^b Matth. 7. 22.

^c Rom. 4.

receiue it. And what dare wee vndertake with our warrant from the Lordes mouth? Belike then, will some man say, that is no Sacrament which hath bin administred by these who were not preachers, and so the most nowe liuing in this age, are either not baptized, or must be rebaptized. The disgrace that is brought vpon the cause, as though it went aboute to enforce rebaptisation, is easilie wiped away. For the action performed is not denied to be a sacrament: though it were, yet I would wish none to be rebaptized, for many causes. First, we are already receiued into the bosome of the church, and acknowledged to haue the scale of the couenant, in as much as wee were once offered and receiued into the number of the godly, by the outward element, though corruptlie. To what ende then shoulde baptism serue vs againe? Secondly, the absolute necessitie of baptism to saluation by this meanes might seeme to be maintained. Thirdly, least we shoulde seeme to agree with the hereticall Katabaptists. Fourthly, other Churches haue not publikelie decided the cause. Fifthly, that the practise shoulde not inforce them to be rebaptized, which haue beene already baptized, by such as had commission from the Lord to deale in those mysteries. Lastly, they who (being now in the age of discretion) haue beene baptized by idoll-ministers, are either called or not called to saluation: if called, why shoulde they be rebaptized, seeing already they haue beene made partakers of the outward element, and accounted in the number of christians? If not called, neither should they be baptized, vntill they declared by their works that they were Gods children. Concerning the controuerſie then, whether the element administred by an ignorant man, be a sacrament, being once de-

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As I do not deny that whiche hath bene done to bee a sacramente. so if any can proue it to be non, I wil not withstand him.

If these reasons can be answered, I see neither heresie nor error in being rebaptized.

I affirme readers to be no ministers, & for any thing that is raueled in the word, that they can deliuer no sacrament, and yet that which hath bene done by them may be a sacrament, and what contrarietie is there id these assertions.

7

a Mark. 13. mar.
16. 16. 1. cor. 3. 7.
1st pet. 4. 10.

8

b 1. Cor. 21. rom.
10. 14. 1. pet. 2. 5.
& 2. 22.

deliuered, I would wishe all men in modestie to abstaine from so vngodlie a iar, because it tendeth not to edification, and it is not the point, it is not the question. A priuate communion ministred to one alone may be a sacrament. What then? are men to receiue at home beeing sicke? No, for it is a sinfull breach of Gods institution. In like sort, Baptisme, or the Lords supper administred by a dumbe minister, may be a sacrament, is it therefore lawfull to receiue it. In no wise, because it is a sinne, and that is sufficient to terrifie anie from that action. It hath bene before conuincd for a sinne, and again is thus prooued to be no lesse. It (7) is a sinne, either to receiue the Sacraments at the handes of those, who are not ministers, or to testifie them to bee ministers, vnto whom the Lord hath denied that function. But they that communicate with dumbe ministers, committe either of these sinnes. If they saye they doe not receiue at their handes who are not Ministers, then they testifie them to be ministers, and so are sonnde to gaine-say the Lord. For they say readers are ministers, the Lord saith no. Whether shall we beleue? That, the Lord sayth no, and prooueth it no, I thus prooue. Hee sayth that there is no minister, but a preaching minister by his institution. If it be thought other-wise, then it must be prooued that the Lorde in his word hath ordayned (els the confusion that euery priuat mā may administer the sacraments must ensue) two sortes of ministers to deliuer the scales of saluation, the one preachers, the other not able to preach. Shew an vnpreaching minister out of the woord, and I will yeelde. Out of this reason, manie arguments might bee drawen. As first, that readers (8) are not ministers of^b saluation, and therefore ought not to deale with the scales thereof. Secondly they

they can not (9) increase our vnion with Christe. 9
 Thirdly, are of them selues ministers, (10) of dam- 10
 nation onely, because that keeping men from the
 foode of life, they starue them, and to worke their
 damnation with manye other which I omitte, saue
 these following. We neither (11) ought to receiue at 11
 their handes, neither ought they to deliuer the Sa-
 craments vnto vs, who haue not power by vertue of
 their publike ministerie to engrasse an insidell into
 Christ. Bare readers haue not this power. For by
 vertue of the publike ministerie, this is the proper
 worke of a Preacher, therefore they neither ought
 to deliuer the sacramentes vnto vs, neither ought 12
 we to communicate with them. Further, (12) they
 that come to a publike minister rather then to a pri-
 uate man for the seales of saluation, either profane-
 lie consider not what they doe, or professe that they
 would haue the assurance of no other saluation, and
 no other Christ, then of that Christ, and that salua-
 tion, whereof hee that administreth hath warraunt
 from the Lord to assure them off. This warrant be-
 cause meere readers haue not, it followeth that in
 communicating with them, men either profanelie
 consider not what they doe, or make choyce of a
 false Christ, and a deceiuable saluation. Because
 they will haue no other Christ, and no other salua-
 tion then that Christ, and that saluation, the seales
 whereof ignorant ministers haue commission from
 the Lord to deliuer, which indeede is no Christ and
 no saluation. Lastly (13) where as by Baptisme I am 13
 ioynd vnto the societie of Christians, I declare
 thereby that if there bee no saluation to be hadde
 among them, I will not be saued, but am content to
 be a cast-away for euer. Nowe alacke if he that ad-
 ministreth, hath no warrant to receiue me into this
 company,

2 Rom. 10. 14.

company, what comfort can I haue by that action. Though the Lord in mercie make it an authentickall Sacrament, I could be assured of no such thing. My good brethren, consider therefore what you doe, in permitting your children to bee baptized by your dumbe ministers, consider what you do in receiuing the Lords Supper, at their handes. Would you haue your children ingrafted into (your selues assured of) no other Christ, then these your simple readers can laie open? If you would, aduenture no more to deal with them. Of a truth my brethren, your sinne hath bene alreadie vnmeasurably great. Repent, repent, and that betimes. Fall downe before the Lorde, desire him to forgiue you. And sinne no more in this execrable profanation of Gods holic misteries; Labour to haue true Pastors placed ouer you, and rest not vntill you haue broght this to passe. In the meantime carrie your children a 1000. miles to a true minister of God to bee baptized, rather then offer them vnto your hierlings. Yea if you cannot when you haue done al you can, get baptism without the breach of Gods institution (as God be thanked, you may vnder her Maiestie) leaue them vn baptized. An intollerable speech (will some say) in this age; Impudent and vngodly age, wherein to affirme, that it is not lawfull to breake the lawe of the eternall, is thought intollerable. Is it not prooued a(1) sinne to communicate with our wicked blind Pastours, and hath this age, any dispensation to sinne. Huzzah(2) should not haue offended, for not vpholding the ark^a although the same hadde bene broken in shouers, where as the verie touching of it, contrarie to the commaundement of God, euen to staye it from falling, cost him his life. And shall wee escape, if wee breake Gods holy institution in the Baptisme of our children

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2

Sam. 6 7. 8.
nb. 4. 15.

children, assuredlie no. To (3) omittē a sinne is no sinne, and therefore to omittē baptisme, if it cannot be gotten without sinne, is lawfull. It (4) is not the omission, but the carelesse and negligent seeking offend not this way in anie case, or the wilfull or vter contempt of Baptisme, that displeaseth the Lord. The Israelites (5) should haue sinned in offering ³sa-
 rifice out of Ierusalem, and therefore all the time
 of their captiuitie in Babylon, they would be with-
 but that comfort of their faith rather then offed. So
 ought we rather to want the sacraments, then sinne
 by enioyning of them.

v Deut. 12. 5. 4.
 1. king. 8. 29.

Your Honour is cited in this place my Lord, be-
 fore Gods tribunall seat, and charged in the name
 of the eterecall and almightie God, as you shall an-
 swere at the dreadfull daie of iudgement, that you
 suffer not his holie misteries any more to bee profa-
 ned, where your authority may withstand the same.
 A word of your mouth might restraine the flood of
 this pollution. The Lorde giue you a feeling and an
 vnderstanding heart. Remember the godlie rulers,
 and noble men that haue beene before you. Moses,
 Iehoshuah, Danid, Salomon, Iehosaphat, Hezeki-
 ah, Iothiah, Hebedmelech, Nehemiah with the rest,
 who nowe rest with the Lord. ^b Fall downe before
 your God with Moses, and say, O this people haue
 sinned a great sinne, in liuing all this while without
 the word preached, in suffering their children to be
 baptized of ignorant ministers, therefore now wilt
 thou pardon their sinne. ^c And now I beseech thee,
 let the power of my Lord appeare, as thou hast said,
 Iehouah is slow to anger, &c. Be mercifull I beseech
 thee vnto this people, &c. and the Lorde I trust will
 answere your honour as he did Moses, I haue pardo-
 ned them according vnto thy request. Blessed, yea,

b Exo. 32. 31. 32.

c Nomb. 14. 17.

ten thousand times blessed, were your people, if you made such a prayer for them, and receiued such an answer.

Well, the condicion of my deere countrie being thus fearefull before the Lorde, and damaable in the sight of the world, what is now to bee doone that it may bee bettered? Verily this, procure you the woorde preached, for your selues and obay the same, or els woe woorth you, woe woorth you, I say Magistrates, Gentlemen, Ministers, and people, for otherwise you reiect Iesus Christ, and wil not haue him to raigne ouer you. I haue set downe the onelie ordinarie waye to saluation, the Lorde, for the maintenaunce of the estate of any of you, will not finde another though he may. Therefore enter into this, or be damned. For shall the highest make newe decrees, because the sonne of the clay, dust, and ashes, base and contemptible man, wyll not tread the olde and auncient pathes? No.

You must not onelie haue the worde, but obey, it in euerie point and shewe by your good workes, that indeed it hath bene sown among you. Therefore, if you meane to bee like the common professors of these daies, who couenaunt before hande with the Lord, that their pride and estate must bee maintained whatsoeuer he requireth who are more busie to wonder at other mens infirmities, then to beate downe their owne sinnes, who will not diminish one ior of their horrible couetousnesse, and oppressing of their tenants, loose one gry of their whoorish pompe, and more than curtisanlike brauerie, though the truth should in the meane time bee gored through with slaunders, presume not once to open your mouthes for the woord preached, vnlesse you woulde aggrauate your owne damnation. For
assure

assure your selues heereof, that the popish Idolaters
the atheists and swinish epicures of these daies, who
haue bidden battell vnto all religion and honestie,
shal feel of the fierce wrach of god in the life to com,
but as for the mocke-Gods, I meane the common
Protestants of this age, who thinke they doe a meri-
torious worke, because they intertaine the word in
their families, yea do not expell the same, out of the
places where they haue ought to doe, woe bee vnto
them ^a for they shall be like Corazin, they shall bee
like Bethsaida, they shall bee like Capernaum.

^a Math. 11. 23.

The worde preached you see you must haue, liue
according vnto it you must, serue the Lorde as hee
willeth, in euerie point you must, or soake for euer
in your owne confusion. Difficulties in this case
must not bee alleadged, for if you seeke the Lorde
with a sure purpose to serue him, hee hath made a
promi'e to be found of you. ^b Away then with those
speeches, how can we be prouided of preaching; our
liuings are impropriated, possessed by swine, as
nonresidents and hierlings. Come by it as you can,
you shall goe to hell, vnlesse you haue it. A goodlie
matter. Is there no way to remooue these beasts, by
supplication to hir Maiestie, &c. and to place better
in their steade; Indeepe you will seeke none: Be it
you can not remooue them. Can you bestowe noe
more to be instructed in the waye of life, then that
which law alreadie hath allienated from your pos-
sessions. You neuer made account of your tythes, as
of your owne. For shame bestow some thing that is
yours, to haue saluation made knowen vnto you.
Contemne not the grace of God offered vnto you
in these daies of your peace. For if you refuse to com
vnto the Lord when he calleth, behold your answer
when you call for mercy at his handse. There is a

^b Prom. 2. 15.

2 Prou. 1. 24-30. time ^a of repentaunce indeede, but that is limited according vnto the Lords will and not mans.

What should I take the paines to shewe howe ministers, and their liuings may bee prouided for in Wales? Seeing I see none readie as yet to entertain the worde, and that which hath bene done heretofore in this point, is not practized. When anye are willing to entertaine counsell for this matter, I doubt not, but it will be an easie consultation. Not to doe in some place what may bee doone, because euerie place cannot bee furnished with learned ministers, and their liuings is but to deride the Lorde to his face, and delude his people of their saluation.

The inhabitants of the citie Thasus, being besieged by the Athenians, made a lawe that whosoever would motion a peaco to bee concluded with the enemye, should die the death. Their citie began to bee distressed, the people to perishe, both with the swoorde and famine. Hegetorides a citizen, pitying the estate of his countrey, tooke an halter about his necke, came into the iudgement place: Spake. My maisters, deale with me as you will, but in any case, make peace with the Athenians, that my countrey may be saued by my death. My case is like this mans. I know not my daunger in writing these things. I see you my dere & natie countrimen perish. It pitieth me; I come with the rope about my necke to saue you, howsoeuer it goeth with me; I labour that you may haue the Gospel preached among you, though it cost mee my life: I thinke it well bestowed. And seing I seeke nothing hereby but the glorie of God and your saluation, what deuils will be so shameles as to molest me for this worke, and hinder the word preached. If any such shall bee found, I wishe them to consider, before the deale with me what the Apostle

stile setteth downe,^a concerning the persecutours of 2.1.The.2.15.
 those that seeke for preaching, and the hinderers
 thereof, namely that they please not God, and are
 euen contrarie vnto all men, and this their doing is
 a sealed writing, that the vengeance of GOD will
 come vpon them to the full; Answer it howe they
 may. Be it as it will bee, my comfort is the testimo-
 nie of my conscience, that in simplicitie and singe-
 nes of heart, not onely, as in the sight of Gods chil-
 dren (vnto whose view and censure, this poore la-
 bour is offered) and his aungels, but as in the pre-
 sence of Iesus Christ, I haue behaued my self in this
 cause, hauing before mine eies that I am one day to
 yeeld an account vnto his maiesty, both of my good
 meaning, and also of all circumstaunces, ouer-sight,
 vaine and idle words, in the action. But alas, what
 can proceed from me, that tasteth not of old Adam,
 and the bodie of sinne which I carie about with me:
 wherfoeuer I haue offended, either in matter or ma-
 ner, let it be shewed, and I will with mine own hands
 destroy that which I haue built amisse, be sorye for
 mine ouersight, the most æger censurer of my selfe,
 and thank them from my heart, who shall admonish
 mee of my fault. Yea, but the tractate concerning
 the Idoll ministerie, tendeth to stirre vp my countri-
 men, hir Maiesties subiects, whereto? To feele in
 what a miserable case they are before God, and the
 worlde, being without the word, without the admi-
 nistration of the sacraments, and without Christes
 holie discipline, and in regarde thereof, dutifully to
 entreat hir Maiesty, and their honors, that it may be
 redressed? Truth; And woulde to God they felt it.
 To mislike of the ecclesiasticall gouernement nowe
 established among vs? truth, for it is forraign and An-
 tychristian for the most part. To mislike of the ciuil

gouernment; That is a flander, and I dare write it in my forehead for a slander. But why should I deale in this cause more then others? The worthies of the Lord before me in preaching and writing for a learned ministerie, ye haue dealt herein. If they hadde not, this is my reason. Though all hir Maiesties subiects, yea hir faithfulllest counsellors should conspire against her highnes, I my selfe against them al wold defend hir, and her cause to the losse of my life ten thousand times. And shall not I do the like seruice vnto the Lord?

a Iob. 23. 21. 22.
25.

To ende, commending you all both honourable, worshipfull, ministers, and people, vnto the Lord and the worde of his grace, I take my leaue of you in that exhortation which wee read in Iob.⁴ Acquaint your selues I pray you with the almightie, and make peace with him, thereby it shall go well with you, receiue I pray you, the law of his mouth, and lay vppe his wordes in your hearts. If you returne vnto him, you shalbe built vppe, if you put iniquitie farre from your tabernacle, the almightie shalbe your defence, you shall make your praier vnto him, and hee shall heare you. Christ Iesus giue them an heart to returne vnto thee, and be thou founde of them for thy mercies sake. Amen, Amen,
Amen. yea, come quickly
ly Lord Iesus.

Your poore countrey-man, who in all dutifull good will, hath wholly dedicated him selfe to doe you good in the Lorde.

JOHN PENNE.

THus I haue set downe the exhortation, word for word, as it was in the former impressiō, without the altering or deminishing of any one thing, (three marginall notes added) sauing the faults escaped in the printing. And hauing heere and there diffused my reasons against the dumb ministers, which I perceiue are not so easilie to bee gathered out of the same, because the most part of them were brought in for other purposes; I thought good in this place, to set them downe syllogistically, to the end it maye appear vnto the church of God, vpon what grounds I denie them to be ministers. But here first the state of the question is to be made knowen, which is not whether our readers be such, as haue the names, & supplie the places of ministers, (for he that will not graunt this, denieth heat to be in the fire) but whether they, by the vnlawfull consent of our corrupt prelates, stealing the names, & intruding themselues vpon the places of ministers, that is, hauing a corrupt outward calling, be ministers indeede. So that for the better vnderstanding of this controuerfie, I graunt, that in our Church in those daies of hir ruines, there bee two sortes of ministers. First, a minister *ὀνόματι μόνον* onely in name, which is not a minister indeede. Secondly, a minister both in name and deede: which also is double. First, a minister, *συνοχρυσίως* that is, hauing not only vpon him the name of a minister, but also in him these things which are agreeable vnto the name, and giue the essence and being thereto. Secondly, a minister, *φειδωλύως* which both carrieth the name, is partaker of the essence thereof, and laboureth to perform indeed whatsoeuer belógeth vnto his calling, onely this minister is the good minister. As for the ministers *συνοχρυσίως* if they bee not *φειδωλύως*

The state of the question is, whether he be anie minister at all, good or bad vnto whome the Lord neuer said go and preach. Mat. 28. 18. 19. I denye such a one to be any.

a 1.Tim.3.4.7.

b 1.King.23.9.
Eze 44.10.

they are all of them euill ministers . Of the whiche
crue, are all those attainted with the faults spoken a-
gainst^a in the worde; whome although by the cen-
sures of the Church, they should bee compelled to
leauē, either they faultes, or their ministerie: yet I
dare not deny to be ministers, as long as the church
tollerateth them, vnlesse their offences bee such, as
presently there ensueth^b a nullitie of their ministe-
rie before the Lord. Those who are onely ministers
in name (of which sorte by the reasons following, I
prooue all our readers to bee) are not ministers in-
deede, and therefore can by no meanes be account-
ed ministers. Especiallie, seeing as good and as able
ministers altogether as they are, might in ciuill pol-
licie bee established among the sauadge Caniballs,
who feed vpon mens flesh, though they should ney-
ther suffer any to come amongst them, that might
teache them true religion, nor resorte them selues
where the same were professed . For our Liturgie
booke of Articles, manner of ordaining of Bishops
and Priests, articles agreed vpon by the cleargie, in
the conuocation house, might bee translated vnto
their toong; & they by a Lord-Archbishop or Bishop,
Caniball, might bee mad Deacons or foule Priests,
to were a surplice, a cloake with sleeues, a truncke
gowne, a cap and tipper, and I thinke bell and babell
(ornaments fit inogh for such deformed coxcombs)
to read a Gospell, church women, bid fasting dayes,
and holy-daies, profane the Sacramentes, praye at
the buriall of the dead, pronounce a curse against
sinners vpon Ash-wendsday, and at no time els, or-
daine a new Sacrament of the crosse, in the profa-
nation of baptisme, visit the sicke with a wafer cake,
and a wine-bottell, read Homilies, pray for the pro-
spérité of theeues, pyrates, murtherers, yea, a Pope
Cardinall,

Cardinall, Arch-bishop, Lord-bishop, or any other
 enemie of God, & his Church, if he trauaile by land
 or by water, and brieflie to performe whatsoeuer a-
 nie reader within wales, by his outwarde calling is
 bound to do. Now any reasonable man would denie
 these to be ministers: howbeit they enioyed the
 names and roomes agreeable vnto that function.
 And I pray you, what difference should there be be-
 tweene these and our readers, in regard of their mi-
 nisterie? In their persons I graunt some might bee
 shewed, but that can be nothing to make their mini-
 sterie disagree. And this out of all controuersie is
 most true, that no ministerie can be where true re-
 ligion is not, no ministerie can be out of the church,
 as we see the ministerie of our readers may. For the
 Apostle inseperable ioyneth the gathering toge-
 ther of the saints with the ^a worke of the ministerie. a Ephes. 4. 12.

Where also the importunacie of the distinction
 that they are euill, that they are maimed ministers,
 & therefore ministers is esier answered then propou-
 ded, by granting the to be euill & maymed ministers
 indeed, but so euill and so maimed, as they are flatly
 none, & so making 2. kinds of euill ministers, the one
 so euill & so maimed as they are none at al, the other
 in deede euill and maymed, but so as they want not
 the life, whereby a minister is a minister. A Chy-
 rurgion entering into a campe of discomfited and
 wounded men, shoulde finde them all (it maye bee)
 wounded and maimed in most miserable sorte; but
 some so maimed, as they were not men, but deade
 corpses. The same is to be said of our foiled and mai-
 med ministerie in this Lande, wherein all, from the
 highest to the lowest (some few excepted which kepe
 vs from beeing like Sodome and Gomorrah (shalbe
 found mangled by Sathan (sorrowfull and desperate
 sight:)

sight:) in their verie essential parts, but some so maimed, that they are as dead as the doore naile. Now that all our readers want the very life, essence, and being whereby a minister is a minister, that is, are not ministers in deed. I proue by these two reasons, and haue prooued in the booke by the reasons that shall ensue. Whosoever wanteth that life, which is either prescribed or included in the word, to be the life of a minister good or bad, hee hath not so much as the life of a badde minister, much lesse of a good. But our readers want both that life, which is prescribed or included in the worde to be the life of a good minister, and that which is the life of a bad minister. Therefore our readers haue not so much as the life of a bad minister, much lesse of a good; The proposition is most manifest. For whence learne we, what giueth life and being vnto a minister, but out of the worde? The prooue of the assumption is thus concluded. First, there is no essence of that minister, either as a good or as a bad minister, set downe to the worde, whereof there is at all no mention made in worde. The truth hereof Appius Cæcus might see. Doth the worde shewe what life and being hee can haue, whome it denieth to be at all? But our readers are not mentioned in the word as publik ministers; Because the word neuer dremt of that minister, vnto whome it is not sayd: go ^a and teach. Therefore, there is no essence or life of our readers mentioned, off in the worde, either as good, or as bad ministers. Secondly, there is no essence or life of that minister, either as a good or as a badde minister, set downe in the word, which is but the ordinance of the church, by the ordinance of the church, I mean euery ministry & minister, which is not read of in the word, howsoever the outward calling be ioyned vnto it. I

knowe

know that the very outward calling of a minister, is not the ordinance of the church, but the inuioable prescript ordinance of God, in the deliuey wherof, the church is but an instrument, & I can proue our readers to be neither the ordinance of God, nor of the church in that sence, whereby the ordinance of the church is takē for the outward calling according to the word; To the assumption. But our readers to make the most of them, are no more then the ordinance of the church. Therefore there is no essence or life of our readers set downe in the worde, either as good or bad ministers. The assumption euery man will graunt; The proposition is most firme; Because that euery minister good or bad, is the ordinance of God, in such sort, as to whome soeuer the Lorde hath not committed the dispensation of his will, well he may haue the outward calling of a minister, he is in deede no more then the ordinance of the Church, and to wanteth the verie life of a minister. For it is not the approbation of the Church by the outward calling, that can giue life vnto that ministry which is not heard off in the worde. Because the outwarde calling giueth not the life or beeing vnto a minister, but the birth. So that to make a minister, there be two things required. First, a being or life, which the Lord onely can giue. Secondly, a birth, which the Church as an instrument of the ordinance of God, is to bestow vpon him by his outward calling. These two things are so essentially to be required in a minister, that whosoever wanteth either of them, he cannot possibly be a minister. For where is that man that consisteth onely of a soule, or onely of a bodye? where is that man that neuer had life? Or what was is his name that neuer was borne? wher vpon it ensueth, that neither he which

21 Cor. 12. 4. 11.
28. & 4. 7. & 9. 16.
17. 2 Cor. 4. 6.
Math. 21. 25. &
11. 11. Rom. 12.
6. Ephe. 4. 11.
Coloss. 2. 25.
b Phil. 1. 15. 16. 1.
Cor. 3. 3. 15. Mat.
7. 2. 1. Cor. 9. 27.
c 1. Cor. 4. 4.
Iohas ministerie
was from God,
therefore much
more euery mini-
sterie in the king-
dome vnder the
gospell. Math.
21. 26. & 11. 11

21. Cor. 14.

wanteth either of these two partes, muste not presume to intermeddle with those actions, which are by the ordinance of God, necessarilie tied (as the sacramentes are) vnto him that hath both the life and the birth of a minister, nor I aduenture to goe vnto him for those things, which he hath no commission to deliuer. Be a man therefore neuer so godly, neuer so learned, endued with neuer so luelye faculties of the ministerie, yet he is no minister in deed, vnlesse he haue the ordinance of his God vpon him by his outward calling. The preaching of the word being a gift, and not depending vpon the very ordination is not so tied to the person of a minister: but that he which hath not the outwarde calling, may offer the trial of his gifts vnto the church in the publik place, his spirite hauing before bene subiect vnto the prophets, ^a that is, such as haue iudgement to discerne of his gifts. On the other side, be it that a man haue the outward calling of the church: yet in deede he is no minister, vnlesse the Lord hath giuen him the life of a minister, by committing the woorde of reconciliation vnto his hands. By this I haue set down two maine questions which trouble many that fear God in these daies are decided. First, because the outward calling is essentially required in a minister, it is therefore thought of some to be that, which giueth the life vnto a minister. As though a childe hath not life in the wombe before it be born, or that his birth be any thing to giue him life: I graunt indeed, that a woman cannot glorie of the fruit of her body, vntill it come to the byrth, for the bignes of the woombe may proceede of some Tympany. Secondlye, in asmuch as the manner of the essentiall birth of a minister, is prescribed in the worde, which prescript cannot without sinne be altered by any, either

ther in taking vpon them the ministry, or in imposing the same vpon others, some are feellicie carried away to thinke them, to be no ministers which haue not their birth in euerye point according vnto this prescription. The reason is no better, then if I should denie him to be a true and a liuing childe, whome I cannot denie to haue the life & the birth of a chuld, because hee issued out at his birth by the waye hee should not: if C. Iulius had beene taken out at hys mothers side, shoulde it therefore bee needlesse to warne him to take heede of the Ides of March? absurd.

Tranquin vias
Iul. Cæs.

The second reason against these vntimely births, I thus frame; Whatsoeuer ministerie and minister, was then vnknown in the Church, when all those callings flourished therein, which were in any age, or time appointed by the Lord to be in the ministerie; that ministerie and minister hath not so much as the essence of a ministerie or minister, good or bad; Euerie one knoweth this, who knoweth Paule to haue sette downe, that the Lord^a ordained not a

^a Ephes. 4. 12.

transitorie ministerie, but suche as was to continue vntill his second comming. And more then extream follie were it to thinke him, to set downe a being for that ministry whom he neuer ment to ordain. But our readers & their ministry were the vnknown in the Church, whe al these callings flourished therein, which the Lord in any age or time ordained for the ministerie, I meane in the^b Apostles time. Therefore our readers and their ministerie, haue not so much as the essence of a ministerie or ministers good or bad. Out of these two reasons arise two proper differences, between the magistracy & the ministerie. First, there may be a lawfull magistracie and magistrate according to the woord, whose name and of-

^b Rom. 12. 3. 7.
1. cor 12. 28.
ephe 4. 12. 13.

Tit. Liui. lib. 3.

Cicero in 2. Cat

Iohn. Funccinus

a 1. Pet. 2. 13.

b Exod 18. 21.
deut. 1. 13.

fice, was neuer heard of before in the worlde, much lesse read in the word, so can there not be a ministerie or minister. L. Quintius Cincinnatus is made Dictator. L. Tarquinius maister of the horse. L. O-pimius, the counsell must see that the common-wealth be not endangered by any faction, the same place both before & after sustained many among the Romans. In our time the care of the publike peace in all the Germanie empire, was committed to Lazarus a Schuendi. All these were new kindes of magistracies at their first institution, yet lawfull. The second difference is, that the life and office of a minister is prescribed in the word, contained in his gifts, and seuered from his outwarde calling. But the life of the magistracie, is neither prescribed in the worde, (for so there coulde bee no magistrates out of the Church, nor any in the Church, but such as are prescribed in the worde, which were verie impious to thinke) or contained in the gifts of the magistracie, nor yet seperated from his outwarde calling. For the verie outward calling is it, that giueth life vnto the magistracie, though the person iustifying it, want gifts to discharge the same. The reason heereof is euident, because the magistracie being an humane constitution^a as the holy ghost saith, is appropriated vnto his possession vpon whomsoever man bestoweth the same, if hee bee capable to possesse (though vnlit to execute) what is allotted vnto him. So cannot the ministerie bee, vnlesse hee vpon whome the Church imposeth it, be made fitte by the Lorde for the execution thereof. They who thinke the essence of a magistrate, any more to consist in the gifts of courage, vnderstanding, wisdom, fearing God, dealing trulie,^b hating couetousnes, (the onely properties mentioned by Iethro, whence this

this life of a magistrate is falsely gathered) then the being of a minister is contained in his ² faithfulness, ^{a 1. Cor. 4. 7.} verie inconsiderately gaine say the Apostle Peter in the place before quoted, because hereby they make the magistracie not to bee an humaine ordinaunce, but an ecclesiasticall constitution, prescribed in the word. The obiection therefore that a minister should be no more denied to be a minister, because he wanteth gifts, then a magistrate denied to bee a magistrate, for the same defect proueth not woorth the answering. Because the Lorde hath tied a mans inherytance, no otherwaies vnto him, then hee hath the magistracie vnto that person or persons who haue authoritie to make a magistrate. So that the very magistracie, may bee deriued from him by the outward calling, as well as the substantiall interest of this inheritance, by the best conuaince in law. No such thing beeing tied vnto the Church, in making a minister; Because none can say they are in the possession of a ministerie, who haue not the same from the Lord. And what ministerie haue our readers from him? Any outward thing in the possession of man: (of which nature all men knowe the magistracie to be:) may bee conuained really and indeed, (ought not alwaies I graunt) vnto him vppon whonifoeuer man the possessor thereof will confer the same, and there it ought to be inuiolable inherrent, as long as man whose right it is to bestow it, or take it away, wil haue it so. Hath a man lesse interest in his money, because, eithet for want of witte, hee knoweth not how to vse, or by his leudnes dooth abuse it? Candaules a foole, is no lesse a magistrate, ^{Herod. lib. 7.} (a far worse I deny not) among the Lydians, then Egesilaus among the Lacedemonians, ^{Plato de reip. dial. 2.} a wise and a politike gouernor. The same is to be said of Ioab & Benaiah,

Benaiah, of Licinius, a persecutour and Constantine
 a christan emperor. Tib. Ghracchus abuseth his ma-
 gistracy, the senate and people sin, because they de-
 priue him; not, but, as long as they tollerat him ther-
 in, the magistracie is his owne, and therefore not
 lawfull for any priuate man by disobedience to rob
 him the reof. And why so? Because the swoorde in
 his hand, is still the Lords sword, the sedition & ty-
 rannie in him is his owne. To come to the ministe-
 rie, the Church maketh that wretch a minister, vn-
 to whom it will be said, I ^a know thee not, thou wor-
 ker of iniquitie. But did the Lorde by enduing him
 with graces meete for the ministerie, say vnto him
 go prophesie in my name? hee did. Then there is a
 ministerie committed vnto him, which is, neither
 his, nor the churches, but the Lordes, the same dare
 not I denie (vntill the Lorde take it awaye) for the
 foulness of his handes. Another commeth with the
 same calling of the church, & he sayth ^b I am a plaim
 heardman, neither prophet, nor the sonne of a pro-
 phet. (Now Lord if it be thy will, bee mercifull vnto
 them, conuert them, and disburden thy church of
 them) but I haue my letters of orders from the Lord
 bishop, and am in possession of the liuing; I knowe
 no ministerie he hath. And therefore I denie him to
 be any more a minister for his outward calling sake,
 there Herdonius a traiterous and slauiſh seruant is
 a magistrate, though by treacherie, he with a com-
 pany of other rogish vagabonds like him selfe, hath
 now gotten possession of the Capitol. That the spech
 may not seeme straunge vnto any, let men way but
 the prerogatiue which the Lord reserueth vnto him
 selfe, in making ministers in hys Church: with the
 priuilege, which hir Maiestie hath in ordaining ma-
 gistates within hir dominions. The whole assem-
 bly

^a Math. 7. 22. 23.

^a Zachary. 13. 5.

bly of Parliament for some causes moving them, ordaine a Lord high Constable of England, (as France hath) hir Maiestie sheweth hir publike disliking thereof. And that there will haue no such officer within hir Realme, is he a magistrate? hee is none, neither wil I acknowledge him for any, as long as it shalbe against hir wil & pleasure to haue any such within hir dominions. For what magistrate is he in this land, which she saith to be none as long as the royall prerogatiue is in hir hand. In like maner, what minister is he in the Church of God, whome the Lord denieth to be any. The case is too manifest.

The distinction that readers are ministers of iudgement (that is sent of the Lorde in iudgement to punish the sinnes in this age) but not ministers of the mercie and grace of God, is as if they were sayd to be ministers of an ordinance neuer ordayned: now farre be it we shoulde make a ministry of an ordinance neuer reuealed, of an ordinance that is but temporary. And in very deed I cannot but thinke it a very strange matter, that these men who make a conscience of that which they teach, being also wise and godly learned, are not ashamed to be reported the forgers and setters abroad of such shifting and fliely stuffe. The other objection concerning the ministry vnder Moses, is as faultie. For to square the ministerie of the new couenant, according vnto the Levitical priesthood, is to require the Consulship of Rome, to be framed after the Maioraltie of London, besides manye other foule inconsequentes it hath in it. I haue already shewed the weaknes herof, and if it deserued a further answer, I woulde vouchsafe it the same.

The reasons exprest in the booke, are now to be set downe. Such of them as are noted with this

The things
which they pre-
tend to seeke,
I embrace, their
seperation I de-
tect.

marke,* are some of the reasons*, whereby I am ne-
cessarily induced, vterly to condemne that course
of those (I hope fearing God) who haue made a se-
paration from those ministers in this lande (& their
congregations) who truely preache the worde. And
although there bee in our godly assemblies manye
corruptions, and more wants tollerated, whiche e-
uery Christian heart must needs abhorre: yet I pro-
test that I would (as to my comfort I doe) ioyne my
selfe in the publike hearing of the worde, receiuing
of the sacraments, praying, fasting, giuing of almes,
and other holy exercises, which these congregati-
ons as the assemblies of Gods people, amongst whō
publike saluation is to be had, and with these mini-
sters, as the messengers of Iesus Christ, whose com-
mission from him, to make known vnto me the way
of saluation, I dare not deny for my soule because
there is some want in the seale, I mean the outward
calling. My reasons are these; Where I am obscure,
the booke may giue light. The conclusion for breui-
ties sake I haue omitted in the most. The Prosyllo-
gisme or second proof of any doutfull action where
it is omitted, is afterwarde concluded in the syllo-
gisme, which serueth for a prooffe of all my reasons,
where any of them might be thought to be weake.

Euery one that hath the * life of a minister good
or bad (or that is a minister in deede) is ordained of
God for the gathering * together of the saintes. For
ther is no other minister spoken of in the word. No
bare reader is ordained of God for this end. There-
fore no bare reader is a minister in deede, or hath
the life of a minister good or bad. The faithfull pre-
chers in the Church of England haue and do shewe
by the good euidence of theit teachinge, whereby
soules are gathered vnto the church, and fed there-
in,

a Rom. 12. 3.
1. Cor. 4. 11. 28.
Ephes. 4. 12.

in, that they were ordained of God for this ende. Therefore the seperation from them and their assemblies, is an vngodly, wicked, and scismaticall rent from the visible body of the church. An vngodly, wicked, and scismaticall rent, I call it vpon good deliberation & aduice. Because that seperation from the company where publike saluation is had and professed, which is made in such sort, as if the sayde company had not the means of saluation sounding in it, or worshipped God after a false manner is wicked, and scismaticall. Such is the rent of these men. For as they themselves do anouch, they are seperated from vs, because in all our meetings the corruptions are so great, that we serue the true God after a false manner, hold not the foundation, and so haue no meanes to be saued among vs. For the men themselves, I hope the Lorde will recall them, and I am perswaded the most of them haue fallen into this snare of meare and simple ignorance. And woe, woe (vnlesse they repent) will be vnto them, that in smirring and keeping backe the carefull and harmlesse theaphearde, haue beene the cause of this lamentable dispersion & straying of the poore theep. For the course, whiche they take in seekinge good things it is to be auoyded, as a course very likely to shake them from eternall life that continue in it. I know what I say. For where is there now any more meanes left for them to be saued without their repentaunce (we hauing the onely ordinarie meanes of saluation among vs, as before is prooued) whereas they seperate themselves from vs, as from those who serue the true God after a false manner, and plainly shew that they would haue no saluation rather then that whereof wee are by the mercies of God partakers, through the ministry of the worde
in

1 Tim. 1.5.

in our assemblies. They cannot deny (& I desire the
 to grant no more then the reasons following, & the
 former prove in this point) but that saluation is to
 be had by the ministry of our preachers. And they
 also know that there is but one ordinary way to be
 saued, which being accounted but in one assembly
 to be the way of seruing God after a false manner,
 the passage of saluation is shut vp euery where, vn-
 to them that are thus seduced, for any thing that I
 know to be revealed. Shall I because the church-
 gouernement is not as yet established in Creta, or
 is iniuriously kept out, and some great corruptions
 tolerated in steade thereof, therefore affirme that
 those congregations of the Cretians, where the
 word of god is taught by men of fit gifts; are assem-
 blies where the true god is worshipped after a false
 manner, and yet notwithstanding thinke I may be
 saued by the worde preached at Philippi (contin-
 uing still in the same error.) Whereas they that deli-
 uer the worde at Creta, are men endued with as
 rare gifts from the Lorde, for the worke of the mi-
 nistry, as vpight in life, and haue called as many
 to saluation, as they had done who are at Philippi.
 I doubt hereof. Naye, if I seperate my selfe from the
 assemblies in Creta, to go to Philippi, it shall not be
 because I deny them to be meetings of Gods peo-
 ple, among whom he ruleth by the scepter of the
 worde, or because I account them prophane syna-
 gogs, but because I see them too slacke in growing
 to that perfection, whereunto they desire to bee
 brought, so that my departing shall not be a separa-
 tion, but a going forward. And while I addresse my
 selfe to goe forward, I will be sure not to cut of my
 selfe, from the publike meetinges where the worde
 preached is inioyned. A strong maner of reforma-
 tion

on, for men to cutte them-selues off, from the true Church, to the ende they may haue a perfect outward gouernment. The practize of these silly men might seeme to be more tollerable, if they had ioyned themselues with any Church vnder heauen. Nay, I would see what church dareth receiue them as long as they holde these congregations for Idolatrous synagogs, where that ordinance of God is, by which men are brought out of the kingdome of darknes vnto the kingdome of Christ. Euery one of the syllogismes noted with this marke, * inferre the former conclusion against their practize. I wishe their conversion from my heart, and will be readie to performe any christian duetie (as a brother) towards them that the Lord hath enabled me.

Euery minister (2) indeed * of that ordinaunce^a which is to continue in the church, for the worke of² Ephes. 4. 13. the ministerie to the worlds end. *μὲν καὶ ταῦτ' οὐνοὶ καὶ γῆ*. Noe bare reader is a minister of this ordinance. For this ordinance is the word preached. Ergo no bare reader is a minister indeed. (3) Euerie minister is able * to make the elect to be members of^b Christ. No bare reader is such an instrument. Ergo; (4) Euerie minister * is a meanes⁴ by the worde of the grace of God to giue the elect an inheritaunce among them that are^c sanctified. c Act. 20. 32. None of our readers is such a meanes, ergo: (5) Euerie minister indeede, is able to feed the * elect with the food of knowledge and^d vnderstanding. None d Iere. 3. 15. of our bare readers are able to do this: ergo: (6) Euerie * minister at the least, in regard of gifts, is according vnto the Lords owne heart, that is, his or^e Ierem. 3. 15. dinance reuic'd concerning his * choice. None of our readers is such: ergo: (7) Euerie minister is * an⁷ instrument to make knowne by the word preached,

H the

- the purpose² of God concerning mans reconcilia-
 tion. No reader is such: ergo: (8) Euery minister is able
 to lay open^{*} the mysteries of saluation. No reader
 is &c: ergo: (9) Euery minister is an^{*} instrument of our
 new^b birth. No bare reader is &c: ergo: (10) Euery
 minister is able by the preaching of theⁱ Gospell,
 to manifest those hidden secrets, whiche the Pro-
 phets them-selues could not attaine vnto, without
 great search and enquirie. No bare reader can doo
 this by preaching: ergo: (11) Euery minister is ^{*}a-
 ble by his publike ministry, to bring the elect vnto
 the knowledge of the truth and so to saluation. No
 bare reader can doe this: ergo: (12) Whosoever are
 fit in regard of their sufficiencie to bee their many-
 sters alone, that would haue no God,^a are no mini-
 sters indeede. All bare readers, not beeing able to
 lay open the will of the true God, are onely fit to
 bee their ministers that would haue no God: ergo:
 they are no ministers indeede. (13) They are no mi-
 nisters, whosoever are able to performe the whole
 worke of their ministerie without studie, and giuing
 heed vnto learning, as the^c apostle commandeth.
 But all our readers (if they can read) can performe
 the whole work of their calling, as long as they liue,
 without any further studie: ergo: they are no mini-
 sters indeed 14. Euery minister^{*} is able to expound
 that which^f cannot be vnderstoode without an in-
 terpretour, viz, that, which is to be learned out of
 the word concerning the Lorde, & mans saluation.
 Our bare readers cannot do this: ergo: 15. Euery
 minister^{*} is a minister of that waye, whereby the
 Lord bestoweth vpon men the spirite of wisdome,
 and reuelation through his knowledge. ^g Our bare
 readers are not such: ergo: 16. Euery^{*} minister is
 able to make the word of God powerfull, either vn-

to death or vnto life, in ^a some of the hearers. Our readers are not able to doe this: ergo: 17 Euery minister is ^a able to deuide the word of God aright vnto the seuerall vse of the hearers. Our readers are not able to do this: ergo: 18 Euery minister is able to tech those that can read, ^a as well as himself. No bare reader can do this: ergo: 19 Euery minister can doe some thing in regarde of teaching his flocke, which euery christian, who can read well & distinctly, is not able to performe. Our readers can not do this: ergo: 20 whosoeuer by naturall gifts alone, are able to performe, whatsoeuer belongeth to their calling they are no ministers, because there is some thing (to speake the least) in the ministry of euery minister whiche cannot possiblie bee performed by naturall gifts alone. Our readers are able by the onely gifts of nature, to perfourme whatsoeuer belong vnto their calling, ergo: our readers are no ministers indeed. 21 Euery minister ^a hath gifts to labour in Gods husbandrie, and Gods building: 1. Cor. 3. 8. 1. Thes. 5. 2. our readers haue not: ergo: 22 Euery ^a minister hath necessarily annexed, vnto his calling, workes of that admiſtration, that it maye bee truly sayd of them, who is fit for these things. 2. Cor. 2. 16. our readers are not: ergo: 23 Euery minister is able to make the Lord so known to the elect, that they dare call vpon him, in faith and full perswasion to be heard. Rom. 10. 14. & 8. 15. our readers cannot do this: ergo: 24 Euery minister is able to compare spirituall things with spirituall things, and to speake the worde of GOD, as the word of God: our readers are not able to doe this: ergo: 25 Whosoeuer preferueth ^a not knowledge in his lips, that is, wanteth the thing, the worde whereof, in a priuate man, not being censurable by the church,

a Heb. 4. 12. 2.

2. chro. 2. 15.

12

b 2. Tim. 1. 10.

col. 1. 5. 7.

18

c 1. Tim. 5. 22. &

3. 12.

19

20

d Rom. 7. 7. &

12. 3. eph. 3. 8.

1. cor. 3. 10. & 14. 7

heb. 5. 4. eph. 4. 7.

21

22

23

24

e 1. Cor. 2. 13.

1. thes. 4. 11.

25

2 1. Tim. 3. 2. 7
 Tit. 1. 6. 7. 1. Cor.
 4. 2. 1. the 1. 2. 2. 11

viz. not being a sin in it selfe, giueth the Lord & the church iust cau'e, both to keep them from the ministerie, and to expell them out of the ministry, in whome this want is found, though they bee euery way els qualified for the ministry, according vnto the ^a proprieties required in the word, hee is no minister. Our readers haue this want in them: because their lips doe not preserue knowledge: ergo, they are no ministers indeed. Thus my reason is in the booke page 8. drawn out of Mal 1. 2. 7. is to bee concluded. For although a man want all other proprieties of a minister, yet being fit to teach, he hath some allowaunce from the Lorde to bee a minister, whereas the want heereof kepeth back the Lordes whole consent, from the admission of him into the ministerie, in whom it is.

26
 Look to the book
 page 8.

The reason whereof is, that all other proprieties in a minister, sauing this, are such, as according to the ordinance of God, ought to be in euery christian (as to be modest, harberous, no striker, &c.) as well as in the minister, though not in the same measure, this by the Lords institution, is to be in the minister onely of necessitie: howbeit other christians also may be and are capable thereof. 26 Whosoeuer vndergoeth that ministry, and no other, whereof a Turk, Painime, or Iewe, who will not learne true religion, may be capable, he in deede is no minister. Our readers vndergoe no other ministerie; &c. ergo. 27 They whose ministry make the whole religion of christians, not to haue in it, so much as one mystery, (the secrecie whereof euen in regard of knowledge, might disable one, that neuer heard of true religion to be a publike minister thereof) are no ministers in deede. The ministrye of all bare readers is such; ergo, 28 They are no ministers, who for their ministry

nistry alone, call for the wrath of God vpon the gouernours and the land, where they are tollerated:

our readers though otherwise the holiest men vnder heauen call, &c; ergo. 29 All ministers * maye truly say of themselves, now then are we ^a embassadours from Christe, as though God did beseeche you through vs, we pray you in Christs steade, that you be reconciled vnto God: Our readers cannot truly say, &c; ergo. 30 Euery one that is a minister in deed, hath more in him, then parents, both vnder the law, and vnder the Gospell, were and are bound to haue in the, who though they neither coule nor can read, were and are bounde to teach their children: our readers haue not thus much: ergo. 31 Euery minister * is a minister of the wholsom doctrine spoken of by the Apostle, 1. Tim. 4. 3: our readers are not: ergo. 32 Euery minister, * in what age soeuer he liueth, is able to bring the electe (who are borne citizens of darknes, vnto the kingdome of Christe: our readers cannot do this: ergo. 33 Euery minister is able by the word preached, to cut of the buds that spring, out of the roote of corruptions, that remaine in the regenerate: Our readers are not: ergo. 34 Euery minister * is able to make the food of life, to be milke vnto the weak, ^a and strong meat to the that are capable thereof: our readers are not: ergo. 35 Euery minister * is able to make cleare vnto the elect, what the fellowship is, of the misterie, whiche ^b from the beginning of the world hath bene hid in God: our readers are not: ergo. 36 They who are ministers * of those visions alone, that cannot turne the people from iniquitie, nor discouer sinne, are no ministers in deed: our readers are such: ergo. 37 The * people liuinge vnder them that are ministers in deed, may hope for eternall life by their ministerie,

19
2. Cor. 5. 20.

30
Look the book
page 9.

31
Looke page 10.

32
Colos. 13. 29.

33

34
b 1. Cor. 3. 2. heb
5. 14

35
c Ephe 3. 9.

36
Looke page 11.

37

if they faithfully execute the same: But the people
 liuing vnder our readers, though they faithfully ex-
 38 execute their ministerie, cannot hope: ergo. 38 Eue-
 rie * minister is a minister of the waye, whereby the
 Lord ordained, he should be publicly serued of his
 people, and they trained vpon in his feare: our readers
 are not: ergo. 39 They are no ministers * whose
 39 flockes the Lord may pursue, with his eternal curse,
 for contenting them-selues with their ministerie,
 though they faithfully discharge, whatsoeuer by
 their outwarde calling is enioyned them: But the
 40 flockes of our readers are such as, &c: ergo. 40 They
 * are no ministers, whose flockes by their ministrye,
 cannot sanctifie the Sabbath: our readers are such:
 ergo. 41 They * are no ministers in deed, that haue
 2.Tim.4.1.2. not gifts to obey Pauls charge: Our readers haue
 42 not: ergo. 42 They are no ministers in deede, who-
 soeuer may truely say of them-selues, truely wee are
 a Zach.3.5. no ministers in deed,^b though we haue an outwarde
 43 calling: our readers may truely say thus: ergo. 43
 They who are in the estate of damnation for conti-
 nuing in the ministry, though they be guiltie of no
 other notorious sinne, are no ministers: Suche are
 44 our readers: ergo. 44 They are no ministers, whose
 congregations hauing no other ministry, since they
 haue bene Idolatrous synagogs, can neuer by their
 ministry be said to haue the outward^b markes of a
 true Church: But the congregations of our readers
 2.11.17. are such: ergo. 45 They that are * ministers in deed,
 Looke page 24. do not sinne because they do administer the sacra-
 25. ments: But our readers (as all the godly confesse) sin
 45 in presuming to deal with any action belonging vn-
 to a minister, and therefore the sacraments: ergo. All
 these reasons, besides the other syllogistically sette
 down, where I deale with the prophanation of the
 sacraments

ments by our readers, are expressed in the booke. Now that euery one of these seuerally, & all ioyntly are of themselves alone (none of the depending vpon the prooffe, that is gotten by the other) seuerall, and ioynt demonstrations, concluding our readers to be no ministers, I thus prooue.

All these reasons whereof euery one seuerally & all ioyntly, do conclude them to be no ministers in deede, who are not preaching ministers, they also conclude our readers to be no ministers. But all the former reasons (or the most of them) conclude the to be no ministers indeed, which are not preachers, (by preachers; I mean not euery one that can speak for an houre in the pulpit, but such in deede, as the

a Rom. 10. 14.
ephe. 4. 12. gal.
3. 1. 2. cor. 10. 4.
1. thes. 1. 5.

46

46 The calling * of euerye one that is a minister in deede, is a sanctified calling in it selfe, to him that is thereunto called, and hath giftes to discharge the same. But the very calling, (I do not say popedomes, archbishopricks, pride, couetousnes, epicurism, detestable, & wretched ignorance, Lording ouer others, opposing themselves to the Lord Iesus and his members) of our readers, is an vngodly, and vn sanctified vocation, to bee a calling of the ministry, because there is no suche ministerie as they vndergoe, warranted by the worde: ergo, they are no ministers in deede. 47 Their * calling is no calling of the ministry, and so they no ministers: for the remouing of whose ministerie, it is ^b lawfull * for vs to pray: But it is lawfull to pray for the remoouing of this dumb ministry out of the Church: ergo. 48 They * are no ministers, who may betake themselves without

47

b Math. 9. 38.

48

sinne, to another calling, when the Church wanteth ministers, especially if they may exercise their ministerie in peace, Our readers may: ergo. 49 E-
 44 uery * one that is a minister, hath that calling vpon
 him, whereunto the Lorde according vnto his ordi-
 nance^b comitteth the charge of soules: our rea-
 ders haue no such calling: ergo. 50 Euey minister
 * hauing a flocke committed vnto him may be, ei-
 51 ther the Doctor or the Pastor thereof. Our readers
 can be neither: ergo. 51 The birth of that which,
 was neuer conceived, is no birthe in deede. But
 our readers are birthes that were neuer conceived,
 that is, ministers by their outward ordination, wher-
 as they neuer had any conception, that is, inwarde
 52 calling: ergo. 52 They * are no ministers, concer-
 ning whose triall, there bee no rules set downe^b in
 the word: Such are our readers: ergo. 53 They are
 no ministers, the essentiall worke of whose supposed
 ministerie, may bee performed according vnto the
 ordinance of God, by those, who both haue a func-
 tion, diuers from the calling of these readers, & de-
 test, with out offence vnto Gods children, such a mi-
 nisterie, as ignorant readers take vpon them. This
 proposition is most true, because there is but one
 sort of ministers, namely, the ordinance of God, and
 not of the Church mentioned in the word: But our
 readers are such, as the essentiall work of their sup-
 posed calling, being the works of a minister in deed,
 may according to the ordinance of God, be perfor-
 med by those, who both haue a function diuers from
 (yea, contrarie to) these readers function, as good is
 to euill, yz. by preachers, whose calling being a san-
 ctified calling, must needes be in natur e, not onely
 diuers from, but contrarie to, the calling of readers,
 which is not warranted by the worde, a calling war-
 54 ranted

2 Act. 10. 28.

50

51

52

b 1. Tim. 2. 2. & 3.

10.

53

ranted, and a calling not warranted being contrarie, and detest without offence vnto Gods children, such a ministerie, as dumb readers take vpon them. Therefore our bare readers though they haue the name and supplie the places of ministers, are not ministers in deed: And not being in deed ministers, it is not left vnto me as a thing indifferent by christian libertie, whether I will communicate with the or no: Because that of necessity, I am bound to come for the sacraments, vnto the ordinance of ^a God, that is, vnto a minister: and not vnto the ordinance of the church, neither haue I any liberty to attempt the contrarie. And as before hath bene proued, euery minister is the ordinance of ^b God, & not the ordinance of the Church, ordained when our saviour Christe led captiuitie captiue, and not since. Nowe our readers being but the ordinance of the Church, ordained since that time, and the Church hauing no libertie to ordaine sacramentes: I haue also no libertie, no not in the time of necessitie, to come vnto the ordinance of the Church for the sacramentes: because there I can haue no more, for any thing I know, then the Church whence the ordinance is, hath power to giue. And I pray you what sacrament is that, which the bare ordinance of the Church can deliuer?

These be some of the reasons, (and I take no delight in the number of them) wherevpon, as on the infallible truth of Gods sacred word, I dare boldly conclude the most within wales, supplying the places of ministers, to be no ministers in deed, and to haue nothing in them, that giueth life vnto a minister, good or bad. And therevpon I dare as boldly affirme the course to bee a wicked and sismaticall course, which they take, that separate them selues

^a Math. 21. 25.
& 11. 11. 1. cor.
12. 4. 11.

^b 1. Cor. 12. 5. 28
ephes. 4. 7. 11.
^c Ephes. 4. 8.
math. 28. 19.

from the publike assemblies, where the word preached is truly taught in this land, as from those who serue the true God, after a false maner. In the examination of whiche reasons, I protest with a good conscience, that I haue so laboured, both at the first edition of the booke, (some reasons then moouing me to deale more timorously in the action) & since that time especialle, as I haue not suffered my selfe to be deceiued by any sophisme, or fallation. And I protest before the Lord, that vpon these grounds, I both assuredly know their course, (of whome I haue spoken, to be dangerous and derestable, and am also as surely perswaded, that menne not ordained of God for the gathering of the saints, are no ministers whatsoeuer calling they haue in the Church, as I belecue the blessed apostle Paule to haue beene an apostle sent from God. And bicause I am one daye to bee reckonad with, before the iudgement seat of Iesus Christe, of my sinceare dealing in both those points, and liue now in the church of God, the least member whereof; Woe be vnto me if I offende, because also I liue vnder hir highnes a Christian Magistrate, whose sacred ancthoritie I subiect my selfe vnto, & reuerence as the royall ordinance of gods owne maiestie, and whose positieue lawes and proceedings, as far as I may with a good conscience tolerate their imperfections, I dare not gain-saye, because likewise, what I haue written, shalbe recorded and called in question in the church of God, (when I am gone the way of all flesh) vnto whome I am afraid to commend my name, as a brocher of newe doctrines: therefore I haue beene carefull to sette down nothing, but that which will abide the triall of all whosoever, and abide firme against all. If any of my godly, reuered, & lerned brethren of the church
of

of Englande, will doe me the fauour (which thing I earnestly request at their hands) in short syllogisms to communicate with mee in writing, their reasons for the ministerie of these ignoraunt men. I shall haue cause to praise the Lord, and thanke them for their loue towards me in this point also, and the easier satisfie whatsoeuer may be sayd on the behalfe of this vnlearned (I woulde vnknownen) ministerie. I greatlye reuerence many godlye and learned, that are contrary minded vnto me in this cause; I know my yeares to bee subiect vnto that bolde temerity, hoar, and heady rashnes, which blessed Timothy in ^{a 1. Tim. 3. 21.} consideration of his age, was bidden by the Apostle to auoide: notwithstanding, in regarde of the cause (in humilitie before the Lord, his elect angels and children bee it spoken) I may iustly (for be it I should) contemne and despise, almost not vouchesafe to answer, whatsoeuer man or angell, can bring against it. And I dare areft and atraint, of high treason against the maiestie of the highest all those, both men and aungels, who either defend the communicating with them lawfull; communicate with them, or tollerate them as ministers vnder their gouernement.

TO THE LL. OF THE COVNSEL.

ANd for asmuch, as both in this place, for tollerating the dumb ministerie, and in the book page. 36, for suffering non-residents, and the papall Lordships of our 4. L. Bb. in Wales, I affirm our gouernours to be guiltie of fearefull sinnes before the Maiestie of God, I am with all the humilitie, reuerence, and submission, my heart can coniectue, to vse a speech vnto your HH. my Lordes of
her

her maiesties priuy Couſel. The cauſe that moueth me heerevnto, is, the diſcharge of my dutie towards the Lorde my God, towards his Chnrch, towards my natieue Countrey, and towards your Honours, which could not ſtand with my ſilence in this point: concerning the Lord, becauſe I am a poore wretched ſinner, vppon whome he hath ſhewed great mercie, in calling mee to the knowledge of his ſon, and pardoning my dreadfull ſinnes; I haue taken a bond of my ſelfe by his grace, to become an enemy vnto ſinne, in my ſelfe eſpecially, and in all others as far as my calling will permitte, without reſpect of perſons, time, piace, eſtate or condicion of life whatſo-
euer. And therefore your Hh. are not to marueile, if I ſeeke the ouerthrowe of theſe places, callings, and corruptions (L. Biſhops, readers and non-reſidents I mean) whoſe continuance ſtandeth with the lords moſt notable diſhonour, and deteſt ſinne euen in your Hh. whoſe aucthority, good name, credit, eſtimation, and high places (next vnto her royall Maieſties) I ought, and by the grace of God will defende, againſt all the detractours thereof, with the loſſe of my life, when it ſhall be needfull. As for the Church of God: wherevnto I haue bene begotten, through the word preached, by means of my abode in Englande, in theſe peaceable dayes of her highnes, I haue wholye dedicated my ſelfe to ſeeke the flouriſhing eſtate thereof. By labouring to beautifie the ſame, both in the plucking vp of thoſe filthie Italian weeds, wherewith now it is miſerable deformed, and planting therein, whatſoever may bee to the colines of gods orchard. For my pore country, becauſe it hath pleaſed the Lord of life, that therein I firſt ſaw the light of the ſon, and haue bene by my parents thereliuing, brought vp in both the v-
niuer-

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niuerſities of this land, I haue vowed my ſelfe durifully to beneſite the ſame, whether by my life or by my death, I do not greatly weye.

And wherein ſhall I ſtand my deare countrimen in any ſtead, if not by ſpeakinge in their cauſe, that are not able to make knowne their owne wantes. If not in bleſſing the deafe eares, in remouing the ſtumblingblock from before the eyes of the blind, if not in labouring to bring them to heauen, who of their owne natures ſhould liue eternally in a worſe place to their own wo. The aforenamed callings and corruptions, ſtanding as enemies in the way to hinder my brethren from eternall life; I profeſſe my ſelfe to ſeek their ouerthrowe and conſuſion: And by the Lordes aſſiſtance, as long as I liue I will neuer leaue them, vnles they leaue the maſſaking of the ſoules of my brethren. In reſpect of your HH. ſeing I receiued the former bleſſings through your hands, by meanes of the outward peace, whereof her right excellent Maieſtie hath made the whole kingdome partaker from the Lord; I canot of conſcience, but in moſt ſubmiſſ. reuerend, and humble ſort, put you in minde, of the eſtate wherein you ſtand before the Lord at this day.

I affirme therefore (and I would to God I could tell howe, more dutifully to expreſſe in wordes, that whiche in heart I haue moſt dutifully conceiued) that all of you are in a feareful manner, both in this life, and in that to come ſubiekt, to the intollerable maſſe of Gods wrath, the execution whereof, ſhall vndoubtedly come vpon you and your houſes, vnles you preuent the fiercenes of his indignation: And that for theſe 2. cauſes. Firſt, in aſmuch as the whole countrie of Wales for the moſt part, all this time of the Goſpell in England, hath bene without the pu-

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blik seruice of God, in the publike meetings of your people, in such sort, as most parrishes within Wales haue wanted the means of saluation all this time of your gouernement. The trueth of this assertion is manifested in this little booke (because they haue wanted ^a preaching) and I haue elswher to my power laboured to make it known vnto her Maiestie, & the parliament. Consider my Lordes, what care you haue had of the soules of men, and howe in the day of account these things will be answered: Consider how lamentable a cate it is, that in the flourishingst gouernment for outwarde peace, that is againe vnder the coape of heauen, where publicke idolatrie hath bene bannished, not one familie, or one tribe, but a whole nation should perish and be destroyed for want of knowledge. And see whether I haue not sufficient cause to deale with you, in the behalfe of my countrimen. My crie, my crie, is not the crie of guiltles and innocent ^a blood, which were verie wo- full, but of lost and damned soules which is most la- mentable, & giue eare vnto it my LL. lest the blood of soules be laid to your charge, & required at your hands. If I be thoght to report an vntruth, in regard of the estate of the Church in my countrie, let me bee brought face to face for the triall hereof, with those vnto whom the care (I should say the spoile) of the Church there is committed, and being conuin- ced to haue vttered an vntruth, let me haue no fa- uor, but die the death, before your Honours, and my blood bee vppon mine owne head, for impea- ching the credit of the princes of my people, vndu- tifullic by publicke writing, whose estimation, I know it to be vnlawfull for mee, euen in thought once to violate. I do here therefore before your HH. offer to proue, that the most congregations in Wales, want
the

a Ia. 1. 31. 1. pet.
1. 25. Iob. 33. 23.
1. cor. 1. 21. rom.
10. 14 eph. 1. 13.
& 2. 17. act. 20. 32
prou. 8. 34-35.
Isai. 53. 11.

b Deut. 31. 2.

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the verie essential outward marks of a true church, and so the meanes of saluation, and the comfort of faith, by the right administration of the sacraments: I also offer to proue, that you shalbe reckoned with, without your speedie repentaunce, because that in this point you haue plowed but iniquitie and sowed wickednesse, and so as Iob saith, you shall reape the same. Belieue them not that tell you all is well, vnder your gouernment in Wales, and that they are a sort of clamorous and vndiscreet men, that affirme the contrarie. Beleue them not that tell you that it belongeth not vnto your dutie to be careful of the estate of the Church; & that the Lord requireth no more at your hands, but to maintain outward peace. As though men committed to your gouernement, were but droues of bruit beastes, onely to be foddered, and kept from externall inuasions and inrodes: giue care rather vnto the woordes of the prophet, who with a loude voice, crieth vnto you, why will you die, you, your families, and your people by the sword, by the famine, and by the pestilence, and why will you be damned, as the Lord hath spoken against (I may allude without iniurie to the word) all those gouernours that will not see their people prouided of the meanes of saluation. Therefore heare not the wordes of the Prophetes that tell you, you shall neither see sworde, or famine, though you be still as careles of your people, as you hytherto haue bene looke the punishment both of the flatteringe prophets, and of those that are deceiued by their flatterie. Ierem. 14. 16. Heare them not I say, but obey the Lorde in the execution of that dutie which he efflagitath at your handes, by calling of your people vnto the knowledge of his sonne, that you may liue, for why should this land bee made desolate for this

Iob. 4. 8.

Ierem. 27. 13. 14.

a Ezra 7. 17. 23.
psal. 2. 10. & 101
2. chro. 29. 10. &
30. 9. & 34. 27.
exod. 23. 18. gen
18. 19. 2. chro.
23. 12. 13. & 17. 7

your

your carelesnes. Ier. 27. 17. They prophesie vanity & a lie vnto your HH. that saie peace, peace vnto you, while in this point you despise the Lorde, and walke
 a Ierem. 23. 16. 17. still in this secure counse, or else ^a Ieremie is deceiued, if they be prophets. And if the word of the lord
 b Ierem. 27. 18. be in their mouthes, ^b let them intreat the Lorde, her Maiestie and your HH. (and stirre you vp to see) that the miserie of helpelesse Wales may be considered off. You are in a miserable taking, my LL, that either you haue none about you, to tell you of these things, or that men dare not tel you of the, you are more miserable if being warned of your estate, you be hardened still in this securitie. But this is not all.

Secondly therefore, the Lords wrath hangeth ouer your heads for tollerating in Wales the dumb ministry, the vsurped and Antichristian seates of Lorde Bythops, and other Romish offices there remaining and so tollerated, as by your consente and authoritie they are in force. It Moses by a positieue law, should haue allowed the offering of strange fire, by Nadab and Abihu, tollerated the ministerie of blemished and deformed Leuites, enacted that one not being of the line of Aaron, might presse before the Altar, ^d to offer the breade of his God, if Dauid had made it lawfull for Huzzababai to lay his hand vpon the Arke, if Iosiah or any of the godly rulers had giuen leaue vnto the cursed shepherds in their daies, to place others in their stead ^e to take the ouersight of the Sanctuarie, briefly had established any thing contrary to the commandement, in the Churchegouernment prescribed by Moses, had they not bin in danger of Gods wrath? questionles they had. And shal your HH. be dispenced with, being guilty of tollerating and establishing greater things amongst your people in Wales, in stead of the gouernement

pre-

e Leuit. 24. 10. 23

d Nom. 16. 10.
& 18. 7.

e Ezek. 44. 8.

prescribed by Iesus Christ, assure your selues no. I do therefore in this point for the discharge of my conscience and dutie towards the Lord, his church, my Countrey, and your Hh. taking my life in my hand, testifie vnto you before the eternall GOD and his church, that our vnlearned ministerie is no ministerie in deede, that the calling of our L. Bb. Archdeacons, Commissaries, somoners, and al other the excrements of the Romishe vomit, as non-residents, &c, remaining in Wales, are intolerable before the Lorde: and that it is not likely that euer your Hh. tollerating these things any longer, shall escape the reuenging hand of God. The truth hereof, I make knowne briefly, (bicause I would not be tedious) vnto your Hh. by the reasons following, and offer to prooue these things more at large vppon the perill of my life, and by the grace of God will, against our 4. L. Bb. all their Chapleins, retainers, fauourers, and welwillers, whether in either of the two vniuersities in this lande, or in any place els in earth, or in hell, for in heauen I knowe they haue no fautors. These things I offer to prooue against D. Bridges, who lately in a booke of 7. shillings price, hath vnder-taken their defence, wherein besides the wrong done vnto the Church of God, he hath offered her Maiestie and your Hh. most vndutifull iniurye, by going about, for the defence of his bellye, and the bellies of the rest of his coate, to ouerthrowe her Maiesties title of soueraigne preheminance, and to alienate the heartes of the loyallest subiectes in the land, from their most louing and carefull Prince & gouernours; As though her Maiestie and your Hh. ment to turne the edge of the sword against them, who indeed deserue not to be smitten with the scabard. And I will prooue, that he hath crammed in-

to this gorge, as plaine poperie for the defence of our prelates: as euer Belarmin, Turrian, Harding, Saunders, or any other the fierbrands, and ensign-bearers of Rome the treason against her Maiesties crowne, haue brought for the title of the popes supremacy. Although he hath bene, and I doubt not shalbe sufficiently answered, by those, whose bookes hee is not worthie to beare, yet, in asmuch as hee in this booke hath shewed him selfe to bee an Ammonitiſh, Tobiah, against the building of Ierusalem in Wales, by defending (alasse) reliquias Danaum, the very breaches and ruines of the Babylonish ouerthrow, which by the iust iudgement of God vnder poperie, we haue sustained to be the perfectest building that Syon can be brought vnto, and so by this slaunder, withstandeth the saluation (which I doubt not) her Maiestie, and your Hh. wishe vnto my Countrey; I haue so framed my reasons following, as they ouerthrowe the verye foundation and whole frame of that wicked booke. And on the condition, that his cause maye fall. If I (besides that which others wil do ouerthrow him, & his cause, I offer before your Hh. to lie in irons, & eat the bread of affliction, vntill in a twise 7. pennie booke I disproue by the worde, make an viter spoyle, ruine, & ouerthrow, of whatloener he hath brought for the defence of that, whiche in the gouernement, is oppugned according to the worde, by the learned in this Lande. I speake not more confidently then I should do, for I know the cause to be a most confident and sure cause, and therefore not timorouslye to be dealt in, but in the feare of God, with all boldnes to be stood too and aduouched.

Nowe that our dumbe ministers, non-residents,
L Bb. Arch-deacons &c, are nothing els but an
 increase

increase^a of sinfull men, risen vppe in stead of their fathers the Idolatrous monks and fryers, stul to augment the fierce wrath of God against this land, and you our gouernours, and that this booke of D. Bridges, and whatsoener els hath bene written for their defence, are nothing els but edicts, traitors against God, and slaunders to your sacred gouernement, to defend the sale and exchange of church goods, and the verie destruction of soules, to speake all in a word, that both these corruptions and their defences, are condemned by the Lords reuealed will, as things directly against his will, and the lawes of his maieitie expressed in his written word, and therefore ~~not~~ to be tollerated by your Hh. vnlesse, you thinke you may tollerate sinne by law, nor yet once to bee spoken for, or countenanced, vnlesse you would plead for^b Baall, I prooue by these reasons.

b Iudg. 6. 31.

That forme of Church-gouernment; which maketh Iesus Christ to bee inferiour vnto Moses, is an vngodly gouernement, flat contrary to the worde, and therefore in no case to bee tollerated; and the booke, or bookes defending the same, are vngodiye wicked, and lying bookes. But our Church-gouernment in Wales, by L. Bb. Arch-deacons, dumb-ministers, and other ecclesiastical officers there, (as for non-residents, let this one reason for all serue against them, they, in asmuch as in them lyeth, be- reauē the people, ouerwhome they thrust themselves, of the onely ordinarye meanes to saluation, which is the^a word preached,) is such a gouernment as maketh the Lord of life, Iesus Christ inferior vnto Moses, and this booke of Doctor Bridges doth the same, therefore this gouernement in a gouernement not to be tollerated by law in any state, vnlesse men would seele gods heauie iudgements for the same,

c Heb. 3. 6. nom.
12. 7.

d Rom. 10. 14.
1. cor. 1. 21.
1. pet. 1. 21.

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^c Heb. 3. 6. nom. 12. 7.

^d Rom. 10. 14.
1. cor. 1. 21.
1. pet. 1. 21.

and therefore also a gouernement most pernicious and daungerous vnto the ciuill magistrate where it is establiſhed, and this booke or bookes defending the ſame, are vngodly, wicked, and lying books, traitorous againſt the Maieſtie of Ieſus Chriſt, crying for the importable vengeance of God vpon ſuch Magiſtrates as tollerate them. The propoſition is not to be doubted off. The aſſumption is thus provided. That gouernement, and that booke, whiche holdeth Ieſus Chriſt, God and man, to haue preſcribed no external form of gouernment in his church but ſuch as at the pleaſure of the magistrate, when time and place requireth, may without ſinne be altered: preferreth Moſes before the Lord Ieſus: This is manifeſt out of the expreſſe word out of the text, Heb. 3. 2. 6. Becauſe that the Lorde Ieſus beeing the ſonne, in this place is compared with Moſes a faithfull ſeruaunt, is preferred before Moſes, in regarde of the externall gouernement, which Moſes had ſo faithfully preſcribed, as it was not to bee altered or chaunged at the pleaſure of any magistrate, vntill the meſſiah ſhould cauſe the oblations to ceaſe. For what king was there euer in Iudah, that without the breach of Gods lawe, could euer alter the externall forme of the iewiſh Church in the Leuitical prieſthood & officers. And that the compariſon between the ſonne, and the ſeruant Chriſt and Moſes, is concerning the externall, and not concerning the ſpirituall gouernment of the inner man, as D. bridges ſayth it is plaine, becauſe that Moſes had nothing to doe with the gouerning of the inner man, & therefore it were no prerogatiue for the Lorde to be preferred in faithfullnes before Moſes, in that thinge whercin Moſes neuer dealt. Nowe I aſſume that our fourme of Church-gouernement in Wales,
and

a Dan. 9. 27.

b page 55. lin. 30

and this wicked booke, holdeth Iesus Christ to haue ordained such an externall forme of gouernment in his Church at his departure from earth to heauen, as at the pleasure of the magistrate may be altered, without the brech of Gods institution: which thing D. Bridges affirmeth page. 55. and all our prelates will graunt that the magistrate may alter the forme of gouernement now established, and therefore this gouernement, and this booke preferreth Moses before Iesus Christ. And I cannot see how far this differeth from blasphemie. Now if Christ shuld be saide to haue ordained no externall regiment, then Moses is far before him, and so the thirst of superioritie in our prelates and their accomplies is turned into extreme drunkennes of impietie by this assertion.

I beseech the Lord in mercie to open your Hh.eies, that you may see how he and his people haue bene dealt with, by retaining such lawes in force, as iustle and ouerthrow the royall prerogatiue of his sonne. And the Lord make you to see whether those men that defend the interest of the sonne of God in this point, against the tyrannicall vsurpation of prelates, and haue brought for his title, vnaunswerable euidence, out of the sacred records of Gods owne writings (offending either in matter or circumstance, in no one thing: but that they haue not dealt more earnestly with your Hh. and more ronndly with the aduersaries in the right of their master) haue deserued to be imprisoned, thrust out of their liuings, reuiled, railed vpon, and slandered, (by vngodly and wicked prelates,) vnto your Hh. as seditious and discontented men with the ciuill gouernment, dangerous subiects, and enemies to her Maiesties crowne. And surely the cause being made knowne vnto you

as it is, howsoever the Lord may beare with your oversight heretofore, in the ignorance of the waight thereof: yet if you do not now abrogate and abolish such a Church gouernement, wel may you hope for the fauour and entertainment of Moses, that is, the curse of the law, but the fauour and louing countenance of Iesus Christ, I doe not see how you shall euer inioy.

My second reason. That forme of church-gouernment, and booke or bookes, whiche maketh the ecclesiasticall regiment, to bee an humane constitution, that is, such a constitution, as is inclusiuely according to the word, any more then the ciuill gouernment, which ^a also must be inclusiuely according to the word, and so may at the magistrates pleasure be changed as the ciuill gouernment may, that gouernment, and that booke or bookes, (besides that they prefer Moses before Iesus Christ as before) is a wicked gouernment, and they wicked, sophisticall and vngodly bookes: But our gouernement in Church causes, and ^b this booke with all other books of this greist, make the ecclesiasticall gouernment to bee nothing else but an humane constitution, whiche may bee altered at the magistrates pleasure. Therefore our Church-gouernement in Wales, and this booke or bookes, are vngodly and wicked. The proposition is prooued by these reasons. First because they make no difference betweene that which belongeth to the true worship of God, as ecclesiasticall gouernement doth, & that which appertaineth vnto ciuill pollicie. Contrary to the Apostle who affirmeth in expres words, that we haue receiued by the knowledge of God, whatsoever belongeth vnto true religion, for so the word Eusebeia (translated godlines) signifieth in that place, whereas there was neuer yet

^a 1. Pet. 2. 13. &
2. Pet. 2. 10.

^b pag. 53.

2. Peter. 1. 3.

yet any place of scripture found, wherein we are said to haue by the knowledge of God, whatsoeuer belongeth to anthropinen kteisín, the ciuill magistrat called mans ordinance by the same apostle. ^{as. Peter. 3. 13.} Where in those things which are inuented by them that neuer knew God, may be inclusions according to the worde. Secondly Ecclesiasticall gouernement being granted to be an humane constitution, maketh the Pope to haue sufficient^b warraunt out of the worde, not of his idolatrous and false religion, but of his superioritie ouer ciuill magistrates, and all the Pastors in the Church. For why should not hee (the ciuill magistrate granting him this superioritie as they vnder his iurisdiction do) be allowed by the word to be aboute the Emperour, and all other magistrates and ministers whosoever, if the ecclesiasticall gouernement be an humane ordinance. For I am assured that the Emperour and all other princes in Europe may chuse a magistrat superiour vnto them all if they will. And why may not he be a Bishop or an Arch-bishop, if the Church-gouernment be an humane ordinance, or if it be lawful for either of them to be a Lord and beare ciuill office. Thirdly if Church-gouernment bee an humane constitution, then it may be lawful for a Church-gouernour to preach, administer the sacraments, ouersee, excommunicate, &c. and to be a king. For the Apostle maketh it lawfull for any supplying the place of an humane constitution lawfully, to bee a king, and I would they durst denie it? And where then learned they that diuinitie, that it is more against the word, for a Bishop to be basileus a king, Hyperichon a superiour, Hegamon a captaine or gouernour, ^b beeing ^{1. Pet. 2. 13.} titles sanctified by the holy ghost for ciuill offices, ^{Luk. 22. 25.} thea Curios a Lord, hyperpheron a prelat of the

gar.

garter, *Euergetes* a lords grace. The former & the latter being by our Sauour himself forbidden vnto Bishops or ministers. The second *vz.* *Hyperpheron* neuer read in the worde, that I can reméber. If they say, that the abuse of lordlines and gracelesse grace, is forbidden by Christe; they haue bene answered, they are answered, and let them replie if they can, that the Lorde neuer allowed abuse or tyrannie in ciuill gouernours, whereas he doth not forbid them to rule as Lordes, and to be called grace, and therefore speaketh of the sanctified vse of gouernement and titles: which sanctified vse lawfull in the ciuill magistrates, hee denieth to be lawfull in his ministers. Because therefore, first to make that which belongeth to the outward worship of God, to haue no more ground out of the worde, then that which appertaineth vnto the ciuill magistracie. Secondly to allow of the Popes superioritie, and to affirme that a minister may also be a king, are wicked and absurd assertions, directly against the word as we see. Therefore it is wicked in like manner, to make the Ecclesiasticall gouernment to be an humane constitution. And not vnlikly also by litle & litle, as experience in poperie techeth vs, to paue the way for the vndermining of the ciuill gouernment. For why may not a forged donation of *Constantin*, or *Ludouicus Pius*, in time ioyn the crown of England to the sea of *Dauid*, or *Bangor* especially, which from *Ioseph of Armathea* can be prooued to haue a little better continuance of personall succession, then Rome can from *Peter*, as well as it ioyned the kingdome of *Scicilia*, the Dukedome of *Naples* the islands *Corfica* *Sardinia*, &c. vnto the Popes miter?

The thirde reason is thus framed (and I will be briefe) That forme of Church-gouernment & that booke

booke or bookes, which teacheth that there is something to be obserued, besides that, which was concluded in the cōmission giuen by our sauiour christ vnto his Apostles, wherein they were enioyned to teach vs to obserue whatsoeuer hee had commaunded them, is a gouernement execrable and accursed, (and so are the bookes) by the spirite of God in plaine wordes. Gal. 1.9. And beeing such, farre be it that either the gouernement or the bookes shoulde be maintained by law, such a curse being pronounced against the retaining of execrable things, as we find: Deut. 7.15. But our fourme of Church-gouernment in Wales and this booke, with manye others published by auctoritie, teach the same. For where is it included, much lesse, prescribed in the woorde, that our sauiour Christ abolished an outwarde gouernement of the Church, in the Leuiticall poll. ty, being in no sort an humaine ordinance, but altogether prescribed by the Lorde him selfe, to the ende, that vnder the Gospell, there should be no gouernment, but an humaine ordinaunce, that might bee chaunged at the pleasure of man; Or where is it reuealed, that the apostles gaue the ciuil magistrat, when any should be in the Church, the commission to abol. the presbyterie established by them, as our aduersaries confesse, (as the ^b word saith by god himselie, and therefore not to bee abrogated vntill his pleasure in that point be known) because there was no christian magistrate. Therefore this gouernment and this booke or bookes are execrable and accursed.

Matth. 23. 19. 20

a 1. Cor. 13. 5. 12
Ephes. 4. 4. rom.
12. 6. 1 pet. 4. 10.
Mat. 21. 25. &
12. 11.

Lastly, that fourme of gouernement, and that booke or bookes, which affirme the kingdome of Christ in the ourward gouernment to be a kingdom that cānot be shaken, that is altered or remoued as

the ceremoniall gouernement was , affirme that which is contrarie to the expresse written worde of God, Heb. 12. 28. and therefore not to be tollerated in anye christian estate. But our Church gouernement in Wales by L. bb. Arch-deacons, dumbe ministers, commissaries, &c, in their making of minysters, censures, excommunications, &c, is such, and such is this vnlearned heape and sophistricall booke or bookes. Therefore both the gouernement and the booke or bookes affirme things contrary to the word, & so are not to be tollerated vnlesse we would haue the Lorde bring speedye shame and confusion vpon vs: for maintaining sinne by law. The proposition is most apparant; Because that by the words (kingdome that cannot be shaken) must needes be ment perticularlye, whatsoeuer signification else they haue as more generali) the outward gouernement receiued vnder the Gospell since the abolishing of the ceremoniall law, which being compared in regard of continuance, and remoouing, or doing away, which Moses his gouernement, is said to be a kingdom that cannot be shaken, that is, such as the Lord neuer meaneth to alter again vnto the worlds end, as to haue another placed in the stead of it by him selfe, much lesse by man, whereas that vnder Moses is affirmed by Haggay, and here by the apostle, to bee a kingdome or gouernment that can bee shaken or altered. And this is the proper meaning of the place. For by the worde kingdome, that cannot bee shaken, must needes be ment, either the assurance of saluation which we haue vnder the gospel, or our enioying and possessing of eternall life, or els the outward gouernement, not onely in the preaching of the worde, and administration of the Sacraments, but in the very church offices, the manner of

Pro. 26. 2. 7

a Hag. 1. 7.

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of their choice, and their subiects wherein they are occupied. But as concerning the assurance of saluation in this life, and the possession of eternall life in heuē, which the fathers vnder the law had, it was no more to be shaken then ours, the meanes therevnto by the word preached, they had aswell as wee, and so in these respects they had a kingdome that could no more be shaken then ours. It remaineth therefore, that their's was to be shaken, in regard of their outward gouernement, and therefore ours vnmoueable in this respect, which were senselesse to be affirmed, if Christ in his kingdome, wherevnto wee are heere subiects had instituted no externall gouernement. Can that bee vnmouable which is not at all more senselesse it were to thinke this kingdome to be vnmutable, in regard of the sacraments, and not of the persons and offices, who were to deale with those misteries.

To come againe to your Honors, you are not to learne, that to defend by lawe, or countenance by auctority the breach of Gods ordinance, is the defence of sin, the defence of the sin is hatred of God, who rewardeth thē to their face that hate him, deu. 7.10. & therefore also you are not to be taught, what horrible sinnes you committe, in countenauncing and maintayning such execrable impieties. They are no trifles as you see. And I assure you, that Dathan and Abiram, the sons of Eliab, men² famous in the congregation, had more colour of right to claime vnto them selues, either the ciuill gouernement from Moses, or the priesthooe from Aaron, because they were the sonnes of Reuben the first born vnto whose lot^h had he not defiled his fathers bed by all likelyhooe, either the scepter or the priesthood shold haue fallen, then these vsurpers haue to claim

the

^a Nom. 26

^b Genes 49

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the places they are in, whereunto either by right of inheritance according to the flesh, or ordinaunce from God, they can lay no title. You are wise enough I hope to consider, what it is to tollerate the manifest breach of Gods law. Well if you be not carefull herof, yet at the least, look how you countenance the manifest ouerthrowe of her Maieties sepreame authoritie and royall soueraigatie ouer her people, both ministers and others which D. bridges as flatly ouerthroweth in this booke, as euer did any that gaine-said the same. For the prooffe hereof, let his owne wordes bee brought forth and arraigned before your Hh. page 448. line 3. these be his words. Doth S. Peter then forbid, that any one elder should haue and exercise any superiour gouernment ouer the cleargy, vnderstanding the cleargie in this sense. If hee doth not but alloweth it, and his selfe practised it, then howsoever both the name, both of gouerning and of Cleargie may be abused, the matter is clear, that one priest or elder among the residew may haue, a lawfull superiour aucthoritye ouer the cleargie, that is, ouer all the vniuersall bodye of the Church in euerie perticular or seuerall congregation, and so not onely ouer the people, but also ouer the whole order of ministers. Thus far are his words. A shameles & miserable doctour he is, if he dare denie them, but more miserable and shameles, if affirming them he dare looke any christian subiect in the face, much lesse your Hh. Belarmine the chiefe popish writer in our daies, hath said no more for the pope in fise whole books written vpon this controuerfie. Out of the D. words I thus reason. Whosoever affirmeth that one priest amongst the residue may haue a lawfull superiour aucthoritie ouer the vniuersall bodye of the Church, hee (besides the indu-

ring

Compare Belar-
cap. 10. lib 5.
Con. 3. with this
page, and you
shall finde the
ne to haue spo-
ten for the arch-
ish. the same
at the other
orh for the
ope.

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cing of a forrain' power (affirmeth that a priest may exercise a lawfull superiour authority ouer her Maiestie, and all other magistrates, much more ministers within the vniuersall bodie of the Church, and so directly is within the compasse of treason, by the breach of the statuts, prouided for the maintenance of her Maiesties supremacie within her owne dominions. But D. Bridges doth this, let his own words witnes against him. Therefore he affirmeth that some one priest may exercise a lawfull superiour authority ouer her Maiestie, and so is within compasse of the said statuts, if he dare stand to that he hath written. Nothing can be inferred out of his words, but that which is set downe in the proposition, for I am sure, he wil not be so impudently traiterous, as to deny his Maiestie to be contr. ined within the vniuersal bodie of the Church. For by this meanes the wretched man would make her Maiesty to be an infidel, and so should snare himselfe againe within the compasse of * treason. And if he saye, his meaning is not that this priest should be a forainer, and so thinketh to delude the statuts, the plaster maketh the wound farre more grieuous and irkesome. For first the iniurious indignitie is far greater vnto her right excellent Maiestie, to make her owne vassall, to bee a superiour gouernor ouer her, vnto whom no prince els in all Europe, will yeelde any homage, then to acknowledge her selfe to be within the sheepefolde of a forraine Pope, who it may bee is a Noble man borne, and hath the Emperour, & the greatest states in christendome, vnder his pastorall charge. In the seconde place, what notable contumelie is this for the noble kinges of Denmarke and Scots, the state of Germanie, Heluetia and all others, that haue reiected the Popes authoritie as vnlawfull, not onely

1. Eliza. 1.
13. Elizab. 1.
1. Elizab. 5.

Doctorem ad capitale iudicium voco poenæ talionis me offerens, nisi læsa maiestatis rerum prob auero modo ipse sibi constiterit. Ac deum testor me non patroni iugalum petere, sed causa

13. Eliza. 1.

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in regard of his idolatrie and pride, but euen of his lordly rule and supreme dignitie, to holde it lawfull for them to haue an English priest to vsurpe authoritie ouer them and the Churches within ther dominions? And I cannot expresse what indignitie it were to conceiue so vilely of her Maiestie, the whol assemblie of parliament, and your Hh.as to deeme, that you banished poperie out of the land no otherwise, then you thought it lawfull notwithstanding, for an Englishe prieste (I keepe the priestly D.owne wordes) in stead of an Italian pope to haue superiour authoritie ouer the vniuersall bodie of the Church. And howsoeuer some lawyers not vnderstanding how the state of the question concerning the popes prerogatiue is set downe by the best late popish writers, might finde shifts for D. bridges, to auoid the danger of the statute, because there is not a particular instance brought in by him of a particular priest, and a particular prince: yet herof your Hh. may be assuredly perswaded, that if the thinges set downe in this wretched and slaunderous booke, be tollerable & canonical, the question concerning the popes supremacie, (whiche is the point I vrge, and not the treason) is granted on the papistes side. For if it be yeelded, that one priest or elder among the residue, may haue a lawfull superiour authority ouer the vniuersall bodie of the Church, that an Apostle might be a bish. affirmed by ^a D. bridges, that Peter was prince of the Apostles, being the title, & as it were the iuiubushe of ^b 2. pages, in this dutifull booke, that from Peter the originall of vnitie did spring, that the Church might be gronnded vpon vnitie (alledged by the D. out of ^c Ciprian: The like sentence beeing no lesse then thrise brought in by ^d Llarpine out of Ciprian also, to the same purpose: if

^a page 272.

^b page 445. 446.

^c page 445.

if these things I say, be granted, what can the papists desire more to inferre the popes supremacie? for eyther they will prooue Peters successour to be this priest, or some other must be brought, that can shew better euidence then he can. This is Bellarmines own reason. De Rom. pontif. lib. 2. cap. 12. 753. D. and these be the points, in the prooffe whereof hee hath sweat and laboured so sore, in his first two books, de Rom. pontif. And if the auoiding of a particular instant would answere the statute, no popish traitors hereafter will be gotten within the compasse thereof, seeing in generall termes they may lawfully auouch the popes supremacie, and stande vnto this high treason the particular opening wherof, would cost them their liues, and they will say no more, but that one priest may haue a lawfull superiour authoritie, as D bridges saith Peter had, ouer the vniuersall bodie of the Church. Now whether this priest be the pope or no, or whether the pope may haue this superiourtie ouer her Maiestie, as being within the bodie of the church or no, they leaue it to the consideration of others, the instance would bee as much as their life were worth. And what shold they endanger their liues by vttering that, in particular, which in generall belike may be affirmed with safetie. The generall assertion, that a priest may haue a lawfull superior authoritie ouer the vniuersall body of the church, being true and voide of treason: why shall not the particular instance that the pope may be this priest which may haue this superiour authoritie ouer hir Maiestie, as being included within the vniuersall bodie of the church be so to? if one priest may, haue this authoritie? what shall hinder whie the pope may not be this priest (though hee be not) his idolatrie he may leaue, his pride he may leaue,

Many of the
Popes them-
selues neuer sat
at Rome but ei-
ther at Lions,
Arminia or A-
vinion, looke
Platina, Baer,
Pantal,&c.

his triple crowne he may leaue, his name of pope he may leaue, and whie then may not he sometimes, though not alwayes, be capable of this lawfull superiour authoritie, as well as some other priest? yea, but this priest must not haue his seate at Rome. The he will remooue his chaire vnto Rauenna, or Canterburie, and so there shalbe no difference between him and this priest wherof D. Bridges speaketh. And by this good diuinitie, Sixtus the fifth, now pope of Rome, being no idolater, void of pride, abandoning his triple crowne, and name of pope, remoouing also his seate vnto LAMBETH, might bee that one priest, among the residue, that might haue a lawfull superiour authoritie ouer the vniuersall bodie of the church, as D. Bridges without blushing hath affirmed. Let him nowe go and barke at the godly ministers in this land, as he doth slaunderously in the preface of his prophane booke. The intentes of vndermining the ciuill gouernment, are found in the vndutifull casket of his own bosome, whereof their clothes are not once priuie. What shoulde I at this time lay open any more of his vndutifull positions? his booke I will at all times prooue to bee nothing els, but a popish quilt, let him challenge me of mine offer when he wil. This matter concerning her Maiesties supremacie, being too too haynous of it selfe, I meane not to agrauate and make more odious. Your Hh. may see, how pestilent and pernicious this wicked gouernment of our prelates is, euen vnto hir Maiesties supreme and superiour authority, which neuer any sincerelie seeking for reformation, at any time eyther denied or diminished, the same being rightly vnderstood according to the meaning of the statute. And whatsoeuer hee hath saide of the godly learned ministers, you see that it is he & his
fa-

fathers house, with the gouernment thereof, that go about to tread vnder foot the Lords annointed. And this is the good diuinity that this Balaam for his lucre sake, is not ashamed to teache, and your Hh. dread not to tollerate. As though we hadde to litle to answer before the Lorde, for the Antichristian dominion of the pope in this lande, hee must needs make a priest in the land which may fetch the plague from other nations to bee powred vpon vs. Rather then the madnes of suche a prophet should be vnrebuked, the very dumbe asse, speaking with a mans voice, would gain-say the fury of such a philistian tongue: I cannot thinke my Lordes, but that the Lorde hath some memorable plagues reserued for you and vs vnder your gouernment, if notwithstanding all these things, you stil countenance such ~~villaines~~ in Israell, as beeing the very ornaments of the Lords tabernacle. *Killaini &c*

I haue set downe out of the infallible trueth of Gods eternall word, the reasons whereby the holie ghost cutteth the throate. of all the corruptions in our church, and hath giuen a deaths wounde, vnto the vitall parts of this popish ware-house of Doctor bridges. And let me see who will dare to replie vpon them? As for D. bridges him selfe, his vsuery and vnlearned stile, his popishe reasons, long since banished out of the schooles of all sound deuines, hys translation of other mens writings, throughout hys whole booke, his vngodly and abhominable^a praier that the preaching of the word may neuer bee had generally throughout the land, his scripture^b being the subscription of the second epistle to^c Timothie, his alleadging of writers, as cleare against him selfe, as blacke is to white, as of Augustine, Caluin, Arctius, &c, his^d imperfect periodes without sence or sa-

^a Page 655.

^b Page 287.

^c Page 562.

349-560.

^d Page 448.

M

hour,

a Page 272.

b Page 159.69

c Page 450.

Yet let him
know, that I will
either be answer-
ed, or haue the
cause granted at
his hands.

uour, his ^a Bishop Iames, Arch-bishops, ^b Tim. and Titus, his translations of ^c vos autem nolite vocari rabbi, into wil not you be called rabbi, with thousand other monuments of his prophane impiety, forrish ignorance, and want of learning, euidently conuince, that he was neuer as yet, in Platonis Politia, where any good learning grewe, but hath wallowed him selfe all his life, in Romuli fece, whence learning hath ben long since banished, & godlines neuer shone. And therefore he of al others can disproue nothing: vnlesse the question before hand be granted of his side. For to omit, that in 160. sheets of paper, he hath don nothing, but ouer thrown him selfe, vtterly shamed his whoorishe cause, by shewing the nakednes thereof, translated other mens writings, taught the reader howe to vnderstand the learned discourse, and added marginall notes, so that if other men had neuer written, he would haue said nothing, this shalbe found vndoubtedly true throughout the whole booke, that he hath made a couenant before hand, not to dispute, vnlesse you graunt conclusion, & all, and rather flatlie to be non plus then prooue any thing. But our 4. bishops and their fautors are, or would be accounted learned, I desire no more against them al, but to be iudicially heard, according to the word, if I bee disprooued in any one thing I haue written, I will not desire to liue.

Hence it must needs followe, (your Hh. hauing regard vnto the state of your soules, and bodies before the Lord, and your good name amongst posterities) that if these things set downe bee true (if not bring vpon me deserued shame & punishment) you will either redresse the miserable estate of distressed Wales, by erecting there a godly ministry, and abolishing of al Cananish reliques: or for the maintenance

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renance of a few vnconscionable and godlesse men,
 aduenture to vndergo the fery and flaming execu-
 tion of the burning decree of Gods anger. My Ll.
 be not deceiued, the Lord of heauen is angrie wyth
 you, and his whole ^a hoast for the Babilonish gar- ^a Iosb. 7.9.21.
 ments of these Achans. Retaine them no longer, if ^b ezech. 38.22.
 you woulde not fall before the enemy; When the
 Lorde shall plead with you, your wiues, children, fa-
 milies, and the whole land, with pestilence, or with
 blood, as he is likely to do, for these wadges of exe-
 crable gold, it is not, the pontificall Lordships of by-
 shops, at whose commaundement, the lordes sword
 will ^b returne againe into his sheath, when your gas- ^b Ierem. 47.6.
 ping soules, shall cry for mercy at the Lords hands,
 it is not the proud, & popelike Lordships of bishops,
 their vsurped iurisdiccions, their prophane excom-
 munications, their railing slaunders against Gods
 truth and his seruants, their blasphemous breathing
 of the holye ghost vpon their Idol priests, that will
 driue the Lord to giue you any cōfort. Let me ther-
 fore (though my person bee base, & contēptible) en-
 treat your Hh. that the iudgements of God against
 sin, both in this life, and in the other of eternal woe
 and miserie, may appeare so terrible in your eies, &
 of that vndoubted consequence, as you will no lon-
 ger retaine vnder your gouernment these thynges,
 whose continuance doe giue the Lord iust cause in
 this life, to pronounce this, sentence, by the mouth
 of ^c Ieremiah against euery one of you, and execute ^c Iere. 22.29.30.
 the same. O earth, earth, earth, heare the wordes of
 Iehouah, write these men destitute of children, men
 that shall not prosper in their daies, yea, there shall
 not be a man of their seed that shall prosper, and sit
 at the counsell table, or beare rul. in England anye
 more. And in the life to come, to saye: moreover,
 these

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a Luke. 29. 27,

these ^a mine enemies that would not suffer mee to beare rule ouer them, and their people, bring hither and slay before my face, yea, binde them hand and foot, and throw them to vtter darknes, where there is weeping and gnashing of teeth. And let me, crauing vppon my knees, with all submission, and earnestnesse, and more earnest if it were possible obtaine, that my countrey-men by your meanes may haue the word preached, euen the meanes, wherby they may liue for euer with Abraham, Isaac, and Iacob in the kingdome of heauen. Graunt them this my Lords though I die for it. Oh I would thinke it an happie death, which shoulde make mee the first messenger to carie such ioyful newes vnto the blessed ^b Saincts, and aungels in heauen, as that Wales were conuerted from sinne. And this the Lord knoweth is the only scope of my writing, and not the discrediting, and galling of our lord-bishops. Let not their places withstand the saluation of my brethren, and the true seruice of God among them, and ifeuer I either write, or speak more against them, any further then their fears are like to bee the ruine of her Maiestie and your Hh. let it cost mee my life. Heare me in this sute, good my Lords, the regarde whereof, your soules shall find, otherwise, I am likely to become a wearisome, and an importunate sutor vnto you. The countenance of that creature is as yet vnseene, that shal enforce me (by the lords assistance to take a deniall at your hands.

b Luke. 16.

c Act. 17. 19.

The cause is so iust, that if it were (as sometimes it was by the ^c Apostle himselfe decided), in the Athenians Arcopago, a court for heathen iustice of famous and celebrated memorie, I doubt not but it should be heard. And shall it not haue iustice at the christian counsell table of England? Iustice my LL. I say, for I seeke nothing els, but that the statutes of the

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the God of iudgement & iustice, may be made known⁹¹ in my deare countrie, where now they are vnheard off, Then the which, I knowe not what can be more iust, neither can I see what iustice in trueth, canne bee ministred by them that neglecte this cause. Verelye, for mine owne part (G O D ayding me) I will neuer leaue the suit, vntill I either obtain it at your hands; or bring the Lord in vengeance & blood, to plead with you for repelling his own cause

Here I know it will be answered, that counsellors can do nothing in the matter, her Maiestie hath referred all vnto the prelates, in church causes. They haue dealt with her, they cannot, they may not be heard. Be it that her maiestie hath bin mooued by you for the redresse of the church, you shuld do it againe, & againe, and neuer leaue vntill you be heard. Great matters are neuer brought to passe, without great & mightie endeouours. Our sinnes haue otherwise deserued, then that the Lord should at the first incline mercie vnto vs, in the sight of her highnes. would any of you alter any part of the gouernment of his familie, being perswaded by leude flatterers, that all were well, vnlesse the abuse were shewed, & you earnestly delt with for a reformation? And can you blame, that our soueraigne is hardly drawn to reforme the Church, whose estate euen in her hearing, is said daily out of the pulpit, to bee most flourishing, whereas the deformitie thereof is not made knowne vnto her? I knowe it is no small perswasion that should draw a Monarch, to alter and establishe new lawes; vnles the vnanswerable necessitie thereof were made knowne vnto hir or him. Hir Maiestie knoweth not (I speake as I am perswaded) the exacting necessitie that lieth vpon her shouldrs, of reforming the Church. She knoweth not the estate
of

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of her vntaught and damned subiects to bee as it is, Wherefore serue Counsellors, if her eies must be euerie where to see euerie thing? And what do your Hh. see, if you see not our case, and lament it? In this point I grant her eies should be her owne chusers: but if of oversight the waighiest matters bee omitted, should not you my Ll. put her in minde hereof, and in submission intreat her, yea and neuer leaue entreating, vntill she yeeld, to turne away the wrath of God from her selfe and her kingdome, by abolishing vngodly ordinances, and restoring beutie vnto Sio. Which of you is he that hath, that doth, or will performe this ducie to our Soueraigne? which of you will make knowne vnto her this which I haue written? I knowe I shalbe traducted, (and torne againe in pieces with slaunders) as a seditious firebrand of newe attemptes, to stir vp her people to inuouation, at the least, let me be made knowne vnto her by this name, that some way I may come to the triall of my cause in hand, and my warrantable proceedings therein. I am neither papist, Annabaptist, libertine, familian, one that dareth seperate himself from the godly assemblies in this lande, where the worde preached soundeth, nor yet one that holdeth any thing, either in substance or circumstance contrary to the wholesome doctrine expressed or included in Gods reuealed word, of the old and new testament; therefore let me haue the benefite of a Christian, if not of a christian subiect, not to be condemned before my cause be hearde; whiche is not mine owne, but the cause of God his Churches, my countries and your Hh. I haue forged the most notable slaunders that euer were coyned, or else the estate of my country is most miserable, and yours no lesse

lesse lamentable if it so continue. And if you make
 not the same known vnto her Maiestie, & labor not
 to amend it, the Lord make Queene Elizabeth and
 her crowne free from the blood of her destroyed
 people, and I pray God my LL. their souls be not re-
 quired at your hands, and the Earle of Pembrokes,
 when you and hee shall not be able to answer for
 them. But it may be you will say, that the worke is so
 difficult that it cannot possible be performed Doe
 what lieth in you, and then the Lorde is answered.
 The farther you wade herein, the easier will be the
 passage. Because it is a worke of difficultie, therefore
 must you needes hinder the same by law, as you do
 in tollerating these abuses? Because the whol work
 is difficult, therefore shall it not be begon? Because
 it is a hard matter to plant the ordinance of God,
 therefore must the breach thereof be in force and
 maintained? Because in Canaan, the sons of ^aAnak,
 and towns walled vp to heauen (mountains of p^{re}- ^aNom. 13. 14.
 tended excuses) haue bin seene, therefore must you
 needes suffer the people brought by her Maiestie,
 out of Egypt, to remaine still in the wilderness, on
 this side Iordan, euen vnder those men, the dumbe
 ministers, non esidents, ^{L. ab.} I mean, who are fit for
 nothing, but to be captaines, (whensoever oppor- ^bNom. 14. 4.
 tunitie shall serue) to bring them again into Egypt?
 Because our land by reason of our continuance in
 sinne, and that we haue not had skilfull workemen
 among vs, doth not now bring forth religion and
 godlines in the measure it shoulde, therefore must
 you needes be sure, that prophanenes and Atheism
 shalbe sowne, and the breach of Gods law flowr in
 there in the persons of these men. Therefore the iust
 Lord will be iust, in^e the midst of you, whensoe- ^cRead Reck. 23.
 uer he reckoneth for these things, because you are ^{Zeph. 3. 3.}
 so

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so far from doing what you may, in the planting of godlines, that you suffer impietic against his maiestic to bear sway, and that by law & autoritie? Concerning the hardnes of the worke, this I make known vnto you, that if you wil be ruled by the canon of the word, you shal be abl with eas, & the good liking of your people, to do so much therin, as you shal deliuer your owne liues from the heauie wrath of God. But if that rule shal not take place, anye farther then it may stand with the countenance of L. bish. and other corruptions of the Ecclesiasticall state (for as concerning the ciuill gouernment, the Lorde knoweth howe farre I am from dealing with it) I see not what you can say vnto the Lorde, when he hath made you and your people, an astonishmet, and an hissing vnto all the nations vnder heauen: but^e surelie thou art iust in all that is come vpon vs, for we would not be ruled by thy word.

2 Nchcm. 9. 39.

Well, the word teacheth and requireth 2. things, and no more of you in this worke. In both it requireth your obedience if you would be directed by it. First, it requireth that Wales may be redressed, by proclaiming that commission giuen by our Sauour Christ vnto his Apostles in euery corner thereof, & both the parts of the commission, it requireth to be kept inuiolable, as well that, of go preach & baptize as the other, of teach them to obserue whor soeuer I haue commanded you. Secondly, while you stay the Lords leasure, to raise vp fit men for this worke in euery congregation, it requireth that the people where preachers cannot be placed at the first, may haue some stay, that inconueniences bee auoyded. For the Lord will not haue religion so vndiscreetly established, as that incōueniences (as much as may be) be not wisely preuented. In effecting hereof, two
things

Math. 28. 19.

things are to be looked vnto, both of them greatly furthering the worke. First the blessing of God is to be laboured for, by humbling your selues and your people, with Daniel before the Lord, in fasting and prayer, and then you shall see, he will be with your endeouours. Secondly, you must enioyne euery man according vnto his place, to haue a hande in this worke, and encourage the gentlemen, and people that shalbe found forward, by gracing and countenancing them for their forwardnes in religion, and shewing that the more forward they bee, the more credit they are like to purchase with your Hh. And you must not suffer an vncircumcised mouth to bring^e a slander vppon that good lande whereunto the Lorde offereth to bring you and your people, if you would obey, much lesse to lift vp a^b ston against Caleb or Iothuah, that withstande the furie of a whol wicked hoast in the Lords defence. For otherwise, if you suffer all to sit still, and looke vppon our desolations; the most to liue on the sweetnes of our ruines, and discourtenance all that labour therein: you can looke for nothing else shortly, bnt this lamentable complaint, and it is a great work of God, that we haue not hard the same long ago, of euery professor in this land. Whither shal^e we go? our brethren, and their harde entertainment hane discouraged our hearts: would ro^d God that we had died in the land of Egypt, would to God wee were dead: were it not better for vs to turne into Egypt? come let vs make a captain, and returne thither. The land in deed is a good land, whereunto when our soueraigne brought vs out of Egypt, wee entended to make our journey: but alasie, we are neuer able to stand against the pouertie, losses, imprisonment, discourtenance by our superiours; that our brethren

N haue

Dan. 9. 1. 3.

a Nomb. 14. 36

b Nom. 14. 10.

c Deut. 1. 18.

d Nom. 14. 2. 4.

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haue sustaine d, which haue set their faces towards this land, nener able to swallow vp the slanders, and bitter names of Puritanes, preicians, traitors, seditious libellers, that we see, raised against those that would bring vs thither. And therefore my LL. in vain shal you vie other means, & leaue this vnattended.

The redresse of Wales consisteth of two partes both must bee speedily set vpon by your Hh. or else certainly the iudgements of God wil finde you out. First you must abolish out of the Church, whatsoeuer you finde to be a breach of Gods ordinance (as I haue proued dumb ministers, nonresidents, & 1. bish. to be) or els your reformation will be little better, then that of the ⁴ Samaritans, who feared Iehouah, but worshipped their owne gods. Secondly you must place as many godly learned, as can be found, to call the people, and see them provided for, if the complaint be made for want of sufficient men, and sufficient stae for their liuings: for the men, take al those whom the lord hath made fit for this work, & hee can require no more at your handes vntill hee raise more, which if he neuer doe, your good endeuors and encouragements vnto students & others, not being wanting to bring this to passe, he cannot in iustice punishe you, though your people bee not taught. Bicause you haue seene al those wel bestowed, whom he quallified for that calling, & so do now expect a blessing from him vpon your labours, that you might send more. The subterfudge will be, but the couert of a net, to aske (as comonly our prelates do) how there shoulde be possiblie founde, as many learned men as Wales requireth, seeing they who are founde, are not placed there. And doe you deale well with the lord, that be cause al cannot be brought at once to serue him, as hee willeth, therefore they
that

that may shall not? The same is to bee saide of the ministers liuings. Remoue the dumb ministers, non-residets, the L.bb. (if you will not do this, you go beside the word of God, & so there is no direction for you) and there will be no liuings void, able to maintain godly ministers, then shalbe, I feare me, good men found to supplie the places. And verely, I maruaile what men persuade theselues, the Lord to be, whereas they thinke hee can be satisfied with suche sicke shifts? is it not a strange matter, to finde Church liuings in Wales for L.bb. non-residets, & idoles, to sin against God, and starue soules withal, and deny any to be there, for godly ministers do honor God, and work the saluation of his people. The children must starue for want of breade, because the dogs before their eies must be fed therewith. Good reason? yea, but the remouing of those men, would be likelie to set the land on fire. Marke how subtle the deuill is, in the maintenance of his kingdome. When godly ministers are deprined, because they will not link theselues with wicked B.b. to betraie the kingdom of Christ, and ouerthrow the lawes of this land, there is no inconuenience feared. But if satans messengers be once shoued at: behold, the land wil not be able to beare this losse. I grant in deede my LL. that men which make no conscience for gaine sake, to break the law of the eternal, and massaker soules (as these do) are dangerous subiectes, and not to be trusted any further, then they are fed.

The stay therefore must be either in regarde of these men, or the common people. These men are of 2. sorts, some few haue gifts for the ministry, those would be imploied that way, and compelled to bee faithfull. The most of them are vsfauerie salt, notwithstanding far be it that they and their families,

2

should

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should be turned vnto the wide world to seeke their liuings, and therefore some part of that which now they possesse with sacriledge, bestowed vpon them, being out of the ministerie, they might enioy with a good conscience. And a small thing this way allotted vnto them, woulde be blessed, whereas whatsoeuer now they possesse is execrable. For the people, the stay for them is, eyther in regard of the publike meetings on the Sabboth, or the sacraments, marriage, and burial. For the keeping of the Sabboth. The word requireth they should, if possibly they can, resort where preaching is, vntill good ministers be placed in euery parrish. If the places be too farre, as commonly our parrishes be very large, and it is not likely in short time to plant preachers, so neere together, as the people may euery Sabboth resort to them, they must be enioyned to meete together in their parishe churches, & some discreet man from among themselues appointed to read the word, and vse som forme of praers as shalbe thought meetest by the aduise of rhe godly learned. Concerning the sacraments, the word requireth they should resort vnto a preaching minister for them, & not attempt to keepe their children vn baptized any longer then they must of necessitie. Marriage is most conueniently to be done by the minister. But it is no proper essentiall worke of the minister, and therefore may be solemnised by others, at the magistrats appointment. Concerning buriall, it is a worke of christian charitie, and being the last dutie that we are to performe towards the departed, we ought to accompanie them decently, and orderly, with all comlineffe vnto the graue. The word mentioneth or includeth no forme of prayers vsed at burials, therefore they are superfluous, nether is the minister as in an actiō
be-

There is adulterie amongst the efidels, therefore a minister is not essentiall required in matrimonie.
Ruth 4.10. 11

belonginge to his office, to haue any more to doe herein, then any other of the brethren

Thus haue I set downe vnto your Hh. the onelye course in regard of substance, that the word waran-
teth to bee taken in such a deformed estate, as ours
is. And now my Ll. let my counsell bee acceptable
vnto you, " breake off your sinnes, by rooting out
these plants, which the Lord neuer planted in hys ^{a Dan. 4. 24}
vineyard, and your iniquities by adoring the same,
as much as in you lyeth, so there may be an healing
of your former ouer-sight. If not, the lords face will
be against you, yours, and the whole land for euill
and not for good. O my Ll. is it not a miserable case,
that mé shold so liue vnder your gouernment in this
life, as they cannot possibly but liue in hel in the life
to come. O my Ll. heaen cannot be obtained when
we are gone; Oh my Ll. now is the time for the gos-
pell to flourish in Wales or neuer; Oh my Ll. if her
Maiestie, and your Hh. (whome from my very heart
I with the Lord to blesse) should be gone the way of
all the world, for mine owne part, the very staffe of
my hope, to see any good doone amongst my bre-
thren, should be broken. Blame me not therefore,
if I deale earnestly in a cause of so great a moment,
and so vnlikely to be obtained of our wofull poster-
ities, whome my suit in a most nere sort concerneth.
Oh whye should they haue cause to saye, the Lorde
bee iudge betweene vs, and the gouernours, whiche
were vnder Queene Elizabeth in the daies of our
fathers, for they might haue opened our eies, and
healed our wounds, which now, (alasse) are desperat
and past recouerie.

It is now ful 29. yeares and vpward, since Babilon
hath bin ouerthrowne in Wales, rather by the voice
of hir Maiesties good lawes, (whome good Lord for-

get not for this worke) then by the ſound of anye trumpet, from the mouthes of the ſons of Aaron among vs. But alasse, what ſhall we and our poſteritie be the better for this, if Syon bee not built. And what comfort can Zerubabell or nehemiah haue to bring a people out of Babilon, if they meane but to reedifie Shilo, ſeeing it is the beautie of Syon, wherein the Lord delighteth. Wee haue cauſe indeede to thanke God, that this wicked citie hath bene by hir Maieſtie in ſome ſort broken downe: but we are neuer the better, ſeeing the walls of Sion lie euen with the ground. Nowe for the ſpace 28. yeares, no man greatly labored to hir maieſty, the Parliament, your Hh. or to the people themſelues, either by ſpeaking or writing in the behalfe of either of theſe vnicōcilable cities. Men belike thinking no more to bee required at their hands, then the razng of Babel, & the deuil as yet contenting himſelf with Bethel. The laſt yeare, as I am almoſt peſuaded, the very ſame day, or by all likly-hood the very ſame week: vpon a ſuddain, the enterpriſes of the building of both, in 2. ſeueral books, iſſuing from two of the remoteſt corners in our lande, (South-wales, and North-wales) was taken in hand. The one of the bookes pleading the cauſe of Sion, cōming forth priuiledged by publicke authority, & allowāce, was directed vnto hir maieſty & t^e Parliament, requiring at their hands, by vertue of the lords own mandatory letters, the performance of this worke, ſhewing by euidence of greteſt antiquity, this to bee required of duety at their handes, as a part of the homage due vnto his highnes, whoſe ſcudaries and vaſſalles, all the princes & ſtates vnder heauen muſt acknowledge themſelues to be, & a portion of that inheritance, beeing theirs by liniall diſcent from their predeceſſors, the godly kings

kings and rulers, who time out of mind, alwaies laied their shulders vnto this burthen. The other written in Welch, printed in an obscure caue in North-wales, published by an author vnkown, & more vnlearned, (for I thinke hee had neuer read any thing, but the common published resolution of R.P. a book containing many substantiall errors, frier Rush, and other shamefull fables) stood to by none, & hauinge no reasons to shew why his Babilon should be re-edified, it contained it selfe within the handes of a few simple priuate men and neuer durst vnto this hour, be made known vnto your Hh. Both the books in this thing had the same successe, in that both together they fel into the hands of the prelatz, who as they pretend are enemies vnto both places, but vndoubtedly vnto Syon, especially, as it appeared by their harde dealing with the pation of that cause, whereas the fautors of the other, were either not at all dealt with, or very courteously entertained of the. The reason of their enmitie vnto both: but their hatred vnto Syon, is, that neuer I feare me, meaning to go thither, and constrained by law to be enemies vnto the other, they haue of the golde of Caldea, & the drossie of Ierusalem compacted the a cite, wherewith they meane to content themselves, vntill they returne vnto Babel againe, or (the Lord be merciful vnto them) vnto a worse place. Haue they not therefore good cause to be the more helolding vnto the one for the golde, then to the other for the drossie? Well my Ll. bee you assured hereof, that they who stirred vp both these instruments both at one time, wil neuer suffer them to cease, vnill in Wales, either a church of Christ, or a synagogue of sathan be built. Out of question, the concurring of both causes sheweth, that the Lorde hath some secret worke in the matter,

Y druch Christi
anogaw!

This is spoken
in regard of the
Church-gouern-
men.

matter. Satans instruments for their parts, were neuer busier, since hir Maiesties raigne, then they are at this hower, and shal I be stil? they trecherously against the lawes of God and this land, seek to bring the people again vnto Ægypt. I acording vnto both dutifullly endeuour, neuer to let them rest, vntil it please God, by hir Maiestie and your Hh. to bring them within the lande of promise, no though they were vppon mounte Nebo, whence with their eies they might view the same. They haue dealt, & deale secretly with poore soules in darke corners, & dare not make known their fabulous cause. I haue dealt all this while, in the face of the sun, and now before your Hh. I want not a good cause, and by the grace of God, it shal not want a defender, or hide the face as long as I liue. Whether you countenance it or no, I know it shal one day preuaile, when this wil be the Lord knoweth best: but the matter is, whether you wil imbrace christ in the building of his church or sathan in continuing the breaches thereof. Therefore my Ll. entertaine **THE CAUSE**, and you giue sathan the foile, reiect this, and you strengthen him. And trie, if you denye it the hearing, whether the very papists in this land, will not be thereby encouraged to supplicate vnto your Hh. that you woulde grant them the liberty of their seared consciences, to commit publike idolatrie.

Al that hitherto I haue spoken, I haue spoken, either in the cause of christ, which is a good cause, or in the cause of sathā. If I seek the building of his synagog, wil you let me liue? if of the church of christ, wil you denie me your helpe? which yet againe, and againe in the name of the eternall God, I require & for the pretious death & passions sake of Iesus christ I earnestly desire at your hands. My Ll. as you wold haue

haue the Lorde to entertaine your soules in the life to come, as you would haue him shew you any mercie, as you loue her Maiestie & hir life, as you would haue the continuance of her raigne ouer vs, which the lord vndoubtedly thretneeth to shorten, because he would bring ruine vpon you & vs all, for the contempt of his trueth, as you would not haue your names razed from vnder heauen, as you would not haue the Lord to bring vpon vs the Spanish, Italian Romilli, or Guisian forces, as you would not haue those, who shall liue to see the desolation and desperate sorrowe, which the Lorde is to bring vpon this lande, not abide to see you, and your children ryde or go in the streets, as you would not haue the most contemptible to stretche forth his hande vpon the dearest things you possesse, & offer violence before your eyes, vnto the fruit of your bodies: so entertain this cause, graunt this suite, and haue a care of the Lords true service, in Wales: otherwise I feare me, the vengeance of God will neuer leaue you & your posterities, as long as there is a man of your houses vnder heauen. And notwithstanding the case of the Earle of Pembroke is neuer the better, if he stil presume to beare rule within these gates, where the Lords Sabboths are not sanctified.

Ezekiel in deede is not now liuing, to put you in minde of the necessitie of redressing of thinges a misse, by laying open the corruptions of all estates vnder your gouernement, as he doeth, cap. 22, of his prophesie. His words I will set downe, that your Hh. may waye our estate with the time wherein the prophet liued, and see whether the Lord will spare you and vs, if we still prouoke him to smite. There is a conspiracie of her prophets in the middest thereof, saith the prophet, like a roaring lyon, rauening the

Ezek. 22. 25, 26,
27. 28. 29.

pray, they haue deuoured soules: they haue taken the riches and precious things: they haue made hir manie widowes in the midst thereof: hir priests haue broken my law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned between the vncleane and the cleane, and haue hidd their eies from my Saboth, and I am prophaned among them. Hir princes in the midst thereof are like wolues, rauening the prey, to shed blood, & to destroy soules for their owne couctous lucre. And her prophets haue dawbed the with vntempered mortar, seing vanities, & diuining lies vnto them, saying: thus saith the Lord Iehouah, when Iehouah hath not spoken. The people of the land haue violently oppressed by spoiling and robbing, and haue vexed the poore and needy: yea, they haue oppressed the stranger against right. Thus saith Ezekiel. Be the sinnes of our prophets, of our princes, & of our people the same, that heare he speketh against, be they greater, or be they lesse: yet without controuertie, if the Lorde may saye, I haue sought for a man among the counsellors of England, that shuld make vp the hedge, & stand in the gap before me for the land, that I should not destroy it, but I found none: then woe be vnto vs, for that shal follow, which is set downe in the prophet. Therefore haue I powted out mine indignation vpon them, & consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord Iehouah. And vnlesse there were iust cause to think that this Lord had either already, or shortly ment to pronounce this sentence against vs, wee might contemne & scorne at the carped assaults of the Spanyards, or any other the enemies of the gospel and her Maiesties whosoever. But as long as we

giue

Verse. 30

Verse. 31

giue not the right hande vnto the lorde by entring into his sanctuarie, we haue iust cause to feare a nation that is no nation, much more a people in number as the sand, which is by the sea shore. Our leags and most stable couenants with the enemies the lord will soone disanul', standing thus at the staffes end with his maiestie as we do. And as ^{a Ierem. 37.} Ieremie said vnto the king, and states in his time: though we had smitten the whole host of the Spanyardes (that intend our ouerthrow) & there remained but wounded men among them: yet should euerie man rise vp in his tent, and ouerrun this lnde. Let vs looke assuredlie, whensoever the abiecte and contemptible enemy shall assaile vs, abiect and contemptible I saie, in all respects in comparison of the value and strength of our men and munition (and the lord increase them a thousand folde more) that this God whose seruice is so little esteemed of vs, will send a terror into the harts of our valiantest, and stoutest men: so that he, whose heart is as the heart of a lyon, shall become as weake as water: and one enemy shall chase a thousand of vs, because the hand of the lord will be against vs for our sinnes. It is not therefore the Spanishe furniture and preparations: but the sinnes within the land, that we are most of all to feare. For although the armie of the Spanyarde were consumed with the arrowes of famine: although the contagious, and deuouring pestilence had eaten them vp by thousands: although their tottering shippes were disperied and carried away with the whirle-winde and tempest: although madnes & astonishment were amongst them, from him that sitteth in the throne, vnto her that grindeth in the mil: although the lords reuenging sword in the hand of the sauage Turke had so preuailed against them,

them, as it had left none in that vncircumcised host, but languishing and foyled men, notwithstandinge a contéptible & withered remnant of the plague & famine: a nauie of winde and weather-shaken ships: a refuse of feeble and discomfited men, shalbe sufficiently able to preuaile against this land, vnlesse another course be taken for Gods glory in Wales by your Hh. then hitherto hath bene.

If I did speake vnto infidels and vngodly atheists, I know I should not be so plaine, because vnto such the trueth is at sometimes vnseasonably spoken. But I speake vnto your Hh. that haue vndertaken the profession of Christianitie, and therefore shoulde be at all times fit to heare the trueth of your God. And I know no temporizing trueth, no temporising iudgements of God against sinne, no trueth that is to be concealed vnto Christians, because their Hh. cannot brooke the same, no trueth my LL. that is, either not at all, or minsinglye not to bee vttered, because states loue not to heare thereof. So that I was in this matter, not to consider what your high places were content to hear, but what was the dutie of your high places to heare. And therefore I should thinke it, I protest an vndutifull and flattering petition, to intreat your Hh. not to be offended with me, for vttering the trueth. As though I supposed you would thinke it wonderfull that a man should aduenture to speake euen in the cause of his GOD, anye farther then stood with your good liking.

I know the infirmities & wants of men that deal in good causes, are commonly beaten vpon the backe of the cause they handle. Therefore the Lord knoweth how carefull I haue beene to keepe it vnspotted, and my selfe out of all vnecessary daunger. Setting
downe

downe nothing before I had weighed what might ensue, either in regard of the mater, or maner of deliury. This I am assured, that in the whole worke, there is nothing whereby any law of the land canne take holde of me. But why did I publish a matter of suche waight, before I acquainted your Hh. therewith? Grant the pition, & I will redeeme mine oversight heerein, (if it can be prooued any, which I know to be none) with the losse of my life: if you do not meane to yeeld vnto it, neither would you haue done it being mooued therunto by priuate writing. The cause I make known; to the end it may be granted, and herein let not my life be precious vnto me, vpon the necessity of the publishing thereof I stand: bicause that the world maye see, when you redresse these things, that you did nothing, which you durst leaue vndone, vnlesse you would haue brought swift destruction vpon your selues, and the whole lande. But what folly is it to think, that such great matters in our daies wil be reformed? Rather what iniury do they to your Hh. that thinke you will countenance any longer the breache of Gods lawes. And in this point let the good opinion, that they which aleadge such pretences conceiue, be weighed with my dutifull perswasions of your Hh. and both our causes iudged accordingly. For mine own part, I thinke the maiesty of the caue to be such, as they who are the lords, dare not but entertaine it, & tremble to think that all this while it hath bene so carelessly attended vpon. And it is in the behalfe thereof, that I haue presumed to deale with you, who other-wise durst not haue suffered my voice to be hard in the ears of the rulers of my people. Let what I haue written be examined, yea by mine aduersaries them selues, (if I haue anye) and it shall appeare that I haue made a
con-

conscience how I haue dealt with my superiours, especially those concerning whome it is said, you are gods, least I should seeme to leaue behinde mee the least print, of a minde in anye sorte tending to dis-
 fame them or their gouernment. As I haue beene carefull herof: so let the Lord, yea and no otherwise, (which I speake as far as my corruptions do permit) graunt this cause and my selfe also if it be his wil, fauour in your eies. Indeepe in regarde of the cause I com mandatory wise vnto your Hh. but in regard of my selfe, I come in feare and trembling, as vnto the lords vice-gerents, entreating most humbly, that the dignitie of so worthy a cause be thought off, nothing the more dishonorably: because it is brought in my hands. And I protest, in respect of my sinnes, that the Lord may iustly denie it the fauor it deserueth in your eies, because I am a dealer therein. But this shoulde be no cause why your Hh. should giue it a repulse. For in the eies and ears of al the world I make it known, that it is the cause of the liuing god, wherein I deale, and that if it had beene possible for me to haue written more humbly & dutifully, I had done it. Or if I had seene any way, that might haue bene likelier to preuail with my superiors then this course: I take the Lord to record vnto my soul, that I would not haue vsed this. And I would to GOD I could tell how to make the cause plaucible. So far I am from setting down any thing, that might carrie with it any shew of occasion to hinder and disgrace the same. Well, I haue done my endeuour: the successe I expect at the lords hands, vnto whom I commend the cause, and the saluation of that pore people.

The sworde of iustice (reached vnto you by the Lord himselve, to take punishment of him only that
 is

is an ^aeuil doer, I fear not: because I haue not offended. If it should be diawn against me, for this action the president wold be such as they, who ment hereafter to prophesie vnto your Hh. might be aduisedly counselled, ^b not to prophesie, & the Lord as a token ^{a Rom 13.4} of your iust destruction to ensue, wold say they shal not prophesie nor take shame. If I haue spoken any vntuth, beare wnesse thereof, if a truth, I dare by the lords assistance stand to it, and demand what he is, that wil presume to obiekt, and throw himselfe vnto the vengeance of God, by punishing me an innocent? The Lord may for my other sinnes, bring mine head vnto the graue with blood: but in this cause, what haue I offended: and therefore vndoubted woe will betide him that shall molest me for this worke, Howsoeuer it be, thus I haue performed a dutye towarde the Lorde, and his church, my countrey and your Hh. which I wold doe if it were to be done againe, though I were sure to endanger my life for it. And be it known, that I am not afraid of earth in this cause. And if I perish, I perishe, my comfort is that I know whither to go, and in that day, wherein the secrets of all hearts shalbe manifested, the sinceritie of my cause also shall appeare. It is enough for mee that how soeuer I be miserable in regard of my sins, yet vnto Christ, I both liue and die, and purpose by his grace, if my life should be prolonged to liue hereafter, not vnto my self, but vnto him & to his church, otherwise then hitherto I haue doone. The Lorde is able to raise vp those that are of purer hands and lippes then I am to speake and write in the cause of his honor in Wales, & the Lord make them, whosoever they shalbe neuer to be wanting vnto so good a cause, the which because it may be the Lordes pleasure, I shall leaue them behinde me in the worlde, I

earnestly and vehemently commende vnto them as by this my will and testament: And haue you pore Wales in remembraunce, good my Lordes, by establishing the word preached there, that the blessing of many a saued soule therein, may follow her maiestie, and your Hh. ouertake you, light vpon you, and sticke vnto you for euer. The eternal God giue hir Maiestye and your Hh. the honour of building hys church in Wales, multiply the daies of hir peace ouer vs; blesse hir and you, so in this life, that in the life to come the inheritance of the kingdom of heauen may be hir and your portion. so be it good Lord.

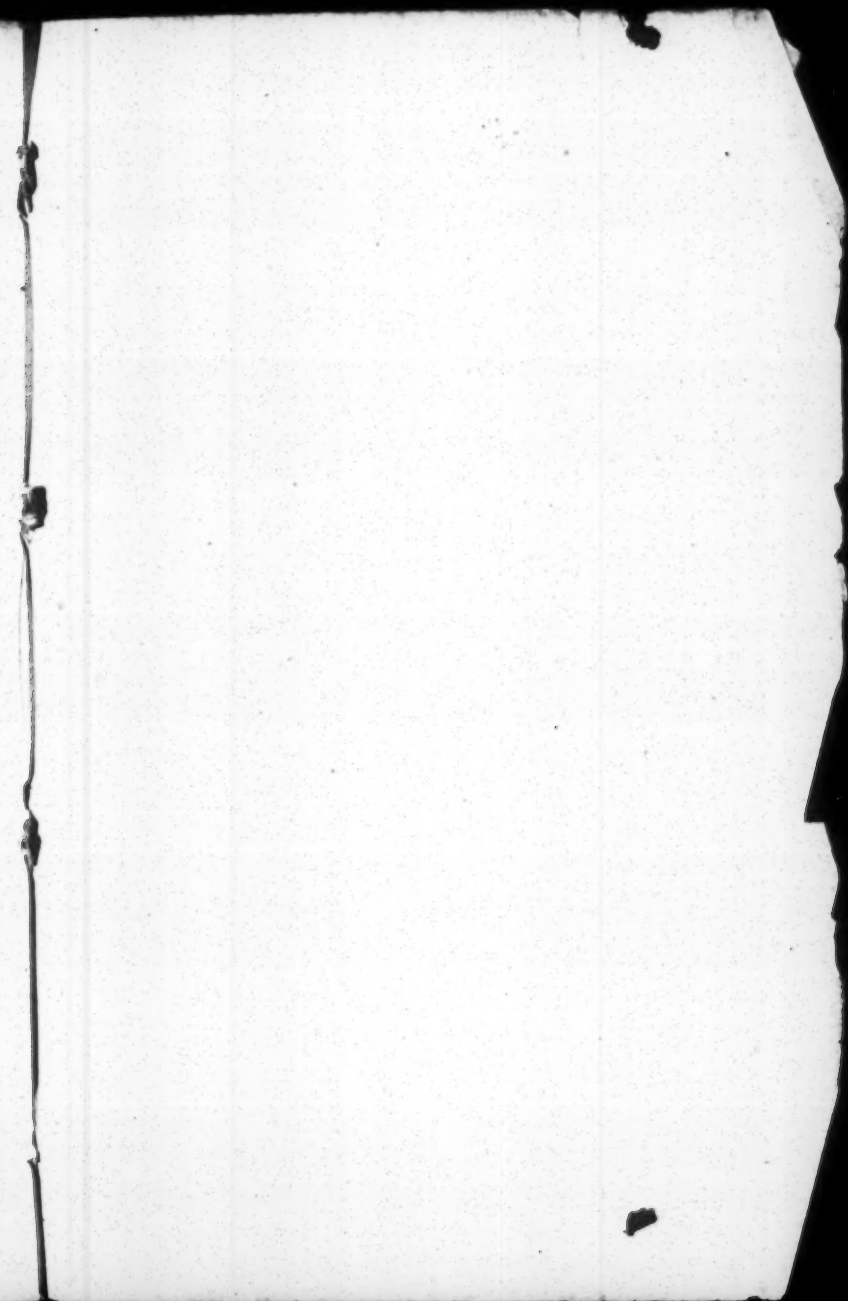
Were my dutifull heart towards your Hh. throughly knowen, then I doubt not, but I should bee better knowen vnto you then by my name.

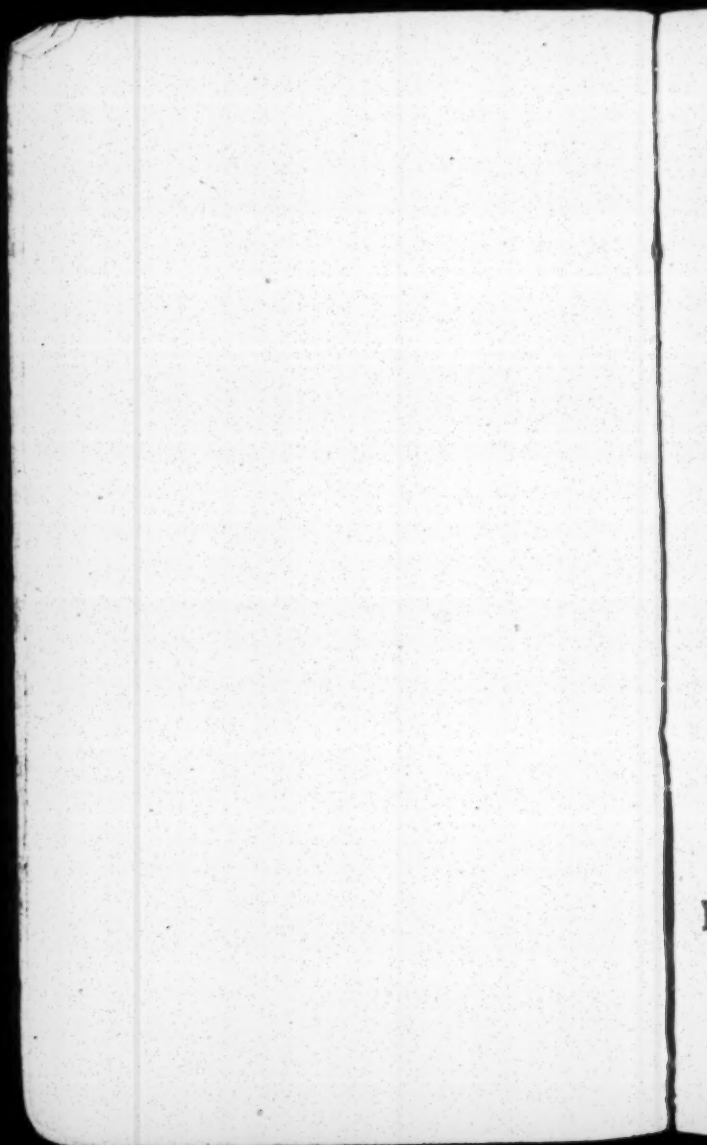
JOHN PENRI.

TO THE READER.

Master D. SOWES booke was published this day, I haue read it. The man I reuerence from my heart as a godly and learned man. The reasons he vseth against me, in the questions of the reading ministrie, and communicating with them, I had answered as you may see in this booke before he had written. They are faultie, either because they desire that for graunted which is the question, or make those things of like nature, wherein there is a great dissimilitude, as the arguments drawn from the magistracie and the reuiticall Priesthood. I haue answered the. The cause, & the reuerence I owe vnto the man, though the reasons he vseth, deserue not to be twice read ouer) will enforce me to answer him at large. There be certaine faults escaped in the print, beare with them:







A
Direction
FOR THE
GOVERN-
ment of the tongue
according to Gods
worde.



Printed by *Iohn Legate*, Prin-
ter to the Vniuersitie of Cam-
bridge. 1600.